# TOC H JOURNAL

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The Journal is not published in September. Communications for the October issue must reach the Editor not later than the 15th of September.

# AN EARLY DIVIDEND

Under the heading "Ten Years Ago," the Journal of August last year published some graphic short pitures by Tubby of the conditions of life in the Ypres Salient in 1918. He there made reference to the closing of Talbot House in Poperinghe and described its term of exile in a hut in the fields beyond the town. The article which follows belongs to the same period, and, had it been available, would well have found its place in the middle of his narrative last year; but it stands on its own feet and is assured of a welcome from all who care for the history and significance of Toc H. This is indeed "an early dividend"—out of a private series of files named "Dividends," which Tubby keeps. They contain notes on special cases, usually sent in by fellow-workers, in which help and courage, a new outlook, or even a changed life, has been brought about through Toc H.

TOC H to-day has a membership so diverse in its occupation that it may even be within the range of some man's daily round to have access to the files of Military Signals despatched and received at Fourth Army Headquarters in April and May, 1918. If so, there surely lurks within this vast tabulation a flimsy signal-form which might well be presented to Toc H to-day. Let me

at least record the incident which led to its despatch.

It was in 1918. The Second Army under Lord Plumer had suddenly completed its historic tenure of the Salient, pulled out and passed to Italy to stem the tide of sheer defeat consequent upon the Caporetto disaster. Fourth Army Headquarters under General Rawlinson was now invested with the control of the troops in the Salient, whose fighting power had been reduced not only by long suffering and lack of reinforcement, but also by the diminution of Brigade strength from four battalions to three. Thus, dogged still, but infinitely weary, broken in all but spirit by their losses, denuded in their ranks and tantalised by rumours of retirement, our lean but obdurate Divisions stood at bay. The darkest Winter of the war gave way to the last Spring; and with the Spring there came so fell an onslaught, in the south especially, that none could say it nay for a while. Once snap a too taut string, and you will see the end which still adheres heave and recoil; so April found us moving grimly back across the Passchendaele land, still water-logged and but six months before so desperately redeemed. Now we lay close round Ypres, closer than ever before, for Kemmel itself had fallen for the first time. Upon its crest the Chasseurs Alpins and a detachment of the New Zealand Cyclist Corps were reported by our 'planes to

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have continued their resistance for a day and a night after the hill was itself surrounded. This was on April 15th, and marked (though little it knew it at the time) the final point attained by the superhuman effort of the enemy.

Meanwhile in Poperinghe orders were issued for a general evacuation; and the civilian refugees who had long since replaced most of the normal citizens were left no longer free to choose a dangerous prosperity. Day after day new salvoes searched the streets, emphatic in their incidence. Most were of lighter calibre, for the big guns had yet to be moved forward; but one great piece already forewarned us of what the little town might soon expect.

By some strange trick of thought, nothing impressed me more than the drawn face of one private soldier who staggered to the sandbagged entrance of Talbot House during these days. He told me that there had been shelling near at hand, and as he was about to cross a little square surrounded by mean houses, a shell had fallen among a dozen Belgian children playing—God help them—on the pave. Sick at heart, he had gone forward and found four dead, four wounded, and the others merely crying. He did his best to tend the wounded children while two more shells came over. For one he found a mother; another he lifted and carried down the street until he should reach an Aid Post. sad, but not surprising; and so far in his tale he spoke without constraint. Now his tongue halted on the brink of something truly terrible. It came; and it it was this. As he passed on, he heard a child's voice and the patter of feet behind him. One of the whimpering children had plucked up heart and thought to make grand profit from the source of its playmate's death. picked up a jagged splinter of shell, still warm, and pursued the soldier crying, Souvenir for one penny." This was the sword that pierced his soul, and turned his heart to stone and his lips to ribaldry.

A few days later the civilian evacuation of Poperinghe was at last completed. During these last few days Pettifer, with others to help him, was rewarded for his three years' residence by many knightly errands of rescue among the bedridden, to whom in easier times he had dispensed sly scraps of honest army rations. Incapable of French, without a word of Flemish at his service, he knew where the old folk were and guided help unerringly. Street after street closed down, its wretched citizens removed—for neither army wished them to remain, and what our tongues could not accomplish, the now augmented storm of war achieved. So Poperinghe passed for the first time into the zone of actual war and waited dumbly for the end, which was on both sides now believed to be a matter of a few weeks at the most.

Late on the Saturday night of April 13 a signaller came in on duty. The message that he brought was an order that Talbot House should close at once, and its personnel report to Corps Headquarters. I stood and read it in the hall beneath the old oil lamp which had once more replaced our shattered electricity. I took it thence to my room, where on my table lay the Gospel for to-morrow, which spoke of hirelings fleeing and caring not for the sheep. I knew as well as any what the next stage was likely to be. Already all that day the walking wounded had been thronging through, grateful for cups of tea and packets from

the day canteen. Not only would they continue and increase, but fifty traffic men remained, billeted in the cellars of the Town Hall; and Pettifer and I were part of them in spirit, bound by long years of close association.

The signal said: "Report at once compliance with this order." But those who sent it were newcomers to this section of the Line, and scarce could know what the Old House had stood for all these years. I left it for the night, and in the morning read the Gospel again. Doubt fled from my mind: it was my duty to disobey. Yet disobey I could not without inevitable consequences. At midday came a second signal requiring instant acknowledgment of the first. With both I went to find the A.P.M., whose billet at the time was at the brickfields, on the further outskirts of the town. To him I told my story, and he thereon despatched the never-to-be-forgotten signal to the Provost-Marshal of the Army:—

"Essential to the morale of the troops in the Salient that Talbot House remain open."

This message won the Old House nearly one month's reprieve; until on May 21 the town itself was closed to troops, and the House with it.

"Essential"! It was a strong statement that the A.P.M. then made. He had been in Poperinghe for only a few months at most, but he had seen enough to know what the Old House stood for among the men. Not indeed among all men: many thousands who toiled, suffered and died in the Salient never heard the name of Talbot House: thousands of others knew it only indirectly by repute. Yet in most units there were one or two men who knew it deeply, and loved it whole-heartedly. Talbot House stood as a sign and a standard not readily to be surrendered. Many would mark its loss, and turn from its closed doors, discouraged and dismayed. To the stranger at Army Headquarters it was an item temporarily useful, but now to be discarded To Tom, Dick, and. Harry it was as the Father's House, with the shoes and robe of a restored identity.

\* \* \* \* \*

What, then, of Toc H to-day? Dare we think of it as essential to the morale of the men holding the Empire? Not yet, indeed, not yet; but have you patience. But be not patient overmuch with compromise and comfortable ways and modified ambitions. If history moves in cycles, where are we now? In 1918 we at least knew our dangers. Now they are all disguised, and therefore doubly perilous. One peril is that England may slip back two hundred years in spirit, and find herself in the grip of an age of dim ideals and of expiring hopes. Their coarseness is recurrent already, and finds a prosperous market; while cynics take encores and sentiment is definitely degraded.

When you see England thus, remember how by the middle of the eighteenth century its character was transformed. Water was struck from the rocks, and the barren land lived again.\*

TUBBY.

<sup>\*</sup> Read the Cambridge Modern History, Vol. vi, on John Westey, or Arnold Lunn's Life of Wesley, 1929

#### THANKSGIVING IN ST. ALBANS ABBEY

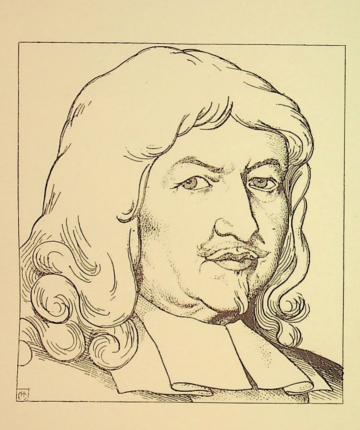
OR the second time the Branches and Groups of Herts and Beds. have held their annual corporate service in the great Norman Albert of St. Alber corporate service in the great Norman Abbey of St. Albans, the shrine of the first English martyr. On June 30 members of all the units of the St. Albans and Luton Districts, with others from Broxbourne, Hertford, Waltham Cross and Bedford, and representatives of the nearer North London Branches, filled the long nave from end to end. The service took the forms now familiar. The ceremony of "Light" was taken by Harry Willink (Deputy Chairman, Central Executive), and the address given by Canon Crawley (St Albans Branch) who took as his text, Acts v. 38-39: And now I say unto you, Refrain from these men and let them alone: for if this counsel or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. Its application to Toc H was not far to seek, though it would be clearly out of proportion, as the preacher said, to compare Toc H with the early Christian Church or to suggest that it was actively persecuted by "organised religion." True, the very rapid growth and the obvious and often unconventional enthusiasm of Toc H sometimes perplexed churchpeople; and some of the worldly-wise no doubt remembered the rise and decay of similar movements in the past, and shook their heads. In spite of temptations to shallow enthusiasms here and there, we must believe Toc H brought out of the War as good out of evil, to be "of God." It was showing us how to understand and to use different kinds of men—the "Oxford manner" might disguise a very humble heart, even the thief or the beggar might discover great qualities when he was given real work to do. But more than a good-natured, frank friendliness was needed: our fellowship in Toc H was to be more exacting, it must be ready to give freely. Too H must beware of any temptation to found an undenominational "Too H religion": its ideal must be work towards the unity of the churches from within. waters of the great river of Christianity throughout the ages are carried between banks in a great channel. If they are allowed to break down and overthrow these banks, they become mere marshy ground, stagnant and unhealthy."

After the service a "Guest Afternoon, with tea, was held in the Guildhall, at which Harry Willink, Padre Owen Watkins (Joint Administrative Padre), and Freddie Bain (Central Executive) Harry spoke of Toc H as a supremely difficult thing. It challenged its members "to seek in all things the mind of Christ," and it sought to do this through a great diversity of members bound together in a simple family life. Even if, as Canon Crawley had said, some observers regarded Toc H as a movement like many others which had arisen and died down, we might be justified in thinking that no other movement since the time of St. Francis had united so strongly men of every type. The great and difficult task of Toc H was to unite and use this diversity. There should be, in the speaker's view, a very wide open door to probation and a much narrower door to membership of Toc H. They must resist the temptation to admit a man merely because he had been on long probation. There were three big blocks of people, all needed in the ranks of Toc H—those educated up to 22, those educated up to 17, and those educated to 14. None of these classes could carry on by themselves. Turning to jobs in Toc H, Harry said that more thinking was needed—members must not be spoon-fed in their thought: and their jobs must be constructive. He ended by backing very strongly Canon Crawley's plea that Toc H must work for, and within, organised religion.

Padre Owen Watkins, as a Wesleyan, said that his presence in the Abbey and his place on the staff of Toc H were a refutation that this was, as some still persisted in supposing, an exclusive Anglican movement. And Freddie Bahn, as a Presbyterian, supported him strongly in this. He was, he said, "all for steady going but all against 'Safety First.'" Let them go back to the first days of Talbot House—let them remember "Ponto" Street (Major Edmund Street, whose sword stands for a token in All Hallows), a man brave as a lion, simple as a child.



THE CHOIR: ST. ALBANS ABBEY.
From a drawing by F. Nash, engraved by H. Le Keux in 1815.



A Tinker out of Bedford, A Vagrant oft in quod, A Private under Fairfax, A Minister of God.

# A TINKER OUT OF BEDFORD

It is three hundred and one years ago since John Bunyan was born, but the best known of his books still retains its power. It has held a special place in Toc H since the start of our history. Many of the Elder Brethren in the Old House at Poperinghe must have laughed at its robust humour and carried its inspired common-sense into action with them, after hearing them through Tubby's lips. Our Festival services and hymns since then have absorbed the words and the spirit of the Pilgrim's Progress. But it is doubtful whether many of our members could answer the simplest questions about Bunyan's life and work—hence one good excuse for the article which follows. The article is written by Padre R. C. Thompson (Oxford Branch); the verses which head it are by C. H. Whitby (Yeovil Branch). The drawings were made by Charles Bennett, for an edition of Pilgrim's Progress published in 1860 (with Charles Kingsley's preface) by Messrs. Macmillan, who have kindly permitted them to be reproduced here.

"John Bunyan—he is John Bull as much as John Bunyan. John Bull on his knees before the Cross, John Bull giving three leaps for joy, John Bull going forward with the deep peace of certain usefulness in his heart, the best of all Books in his hands, the best of all Friends by his side, and the best of all

ways (because the hardest) for his journeying."

"Who would true valour see, let him come hither."

JOHN BUNYAN.

WHEN wealth, when knowledge, when friends fail, When fears within, distress without, Make thee less resolute to prevail, And clash conviction with a doubt; Then let the Tinker from his book Enlighten and enhearten thee—
"I am for going on . . ." O look, Poor pilgrim, here's true valiancy.

Life is a struggle and a way;

The end is far, the fighting stern.

Trust not in things, that make no stay;

Hold fast the Master, strive, and learn

This—that, when thou, stripped selfless bare,

Criest "All but the soul is gone,"

Thou shalt perceive Him standing there

And, strong in His strength, still press on.

JOHN BUNYAN has been hailed as one of our great Men of Letters—a countryside genius. He has been effectively damned in the ears of those who ought to love him most, as "a great Seventeenth Century Divine." History

books devote a few lines to him as the author of Pilgrim's Progress.

However—he was born at Elstow, in Bedfordshire, in November, 1628. It was a quiet village life into which he came, and the parson of Elstow Church, who baptised him on the 30th, can have had little idea what a mighty force was going to irrupt on to the torpid lives of nominal Christians and practising blasphemers. But he said to Mr. and Mrs. Bunyan, "Name this child," and they replied—or she probably said it, he being shy-like with parsons—"John," like another, a man sent from God. Only this John's parents were, as he says,

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"of a low and inconsiderable generation." This is a very essential clue to Bunyan. He was "of the soil," as we say: of good English villager stock. God was going to use an authentic country-townsman to be His mouthpiece.



Pliable.

a man who was one of the ordinary people of his day. And though Bunyan was a mystic, it was in part the normal mysticism of any Englishman who is humble enough to acknowledge the sacramental presence of God in daily things (though he had seen God as few other men have) and God was preciously real to him. He knew a sinner when he saw one, and he could lay about the lusts of men with a good will and with a sure aim, for he had lived where they were living. He could break down satisfied men with a telling blow, yet he could bind broken hearts with a sure touch.

There are no ample records of his early life. Possibly he was an Old Bedfordian; more likely he was "put to school" in Elstow. But his schooling stopped in June, 1644, when his mother died. Active adolescence will not hang

idly about when the first shock of grief is over, especially when the home is broken up, and when the Parliamentarians levied a rate of "225 able and armed men for souldiers" on Bedfordshire, John, then rising seventeen, must have gone with a good will.

He tells us that as a child of nine or ten he had often suffered from vivid nightmares, because of childish sins, for which "the Lord...did scare and affright
me with fearful dreams and did terrify me with dreadful visions."\* However,
the dreams later left him as he grew up to the freedom of a soldier's life in Civil
War days (it is a false conception which gives to all the Roundheads the character
of morose psalm-singers). In this freedom Bunyan had to make his own experiments and learn from them. Besides the usual troubles of adolescence
with the control of sexual appetites, he was finding that his vivid imagination,
which when he was a child had caused him to have disturbing dreams, now, when he
was a young man, was finding its vent in foul and abusive language. This seems
to have been Bunyan's great moral difficulty; in the early pages of Grace
Abounding he is frequently making reference to it. But he must have been
outwardly a very average young man, a good companion and a born leader,
("I was the very ringleader of all the youth that kept me company"), though

<sup>\*</sup>This, and the majority of the quotations in the first three sections, are taken from Grace Abounding. 280

in his interior life he was introspective above the ordinary. So, when a friend asked to go in his place to the siege of Leicester in 1645, Bunyan consented: the friend went and was killed, and Bunyan saw in that a direct and particular working of the hand of God, although this "did not awaken my soul to righteousness; wherefore I sinned on still!"

But what a chance coincidence could not achieve, that the woman who was to be his wife began, under God, to do. Now notice it was not a profligate that she took as her husband in 1648 or 1649. His moral and emotional struggles in early life are only portrayed to us by himself, and he was more than a severe judge on himself in respect of these things. He appears to have had most of the ordinary good points, and to have known most of the ordinary follies, of the average young man. But he was possessed of a more than ordinary consciousness of God and knew how hard it is for an honest man when he knows he is estranged from Him. At the time of his marriage he was twenty and just setting up as a tinker.

We do not know who this first wife was, but she played a big part in his spiritual life. They were both "as poor as might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, two books, The Plain Man's Pathway to Heaven and The Practice of Piety. Moreover her father had been a Godly man." The two books which she brought were both very popular Christian works of the time—just as if, to-day, she had brought

Patterson-Smythe's Life of Christ and Edward Woods' Everyday Religion. Both of these early works to-day would seem fusty stuff—but in Elstow in the 1650's there was not much to read. Bunyan and his wife read those books together, and she spoke to him of God.

#### II.

So he started on the first steps of the soul on its journey back to the Father's home. It is a stage familiar enough in the experience of most of us, this turning over a new leaf. That is what Bunyan did. Of the books he says that "they did beget within me some desire to religion: so that, because I knew no better, I fell in very eagerly with the religion of the times: to wit, to go to church twice



Mr. Worldly Wiseman.

a day, and that too with the foremost, and there should very devoutly both say and sing as others did, yet retaining my wicked life: but withal I was so over-run with superstition...that had I but seen a priest, though never so sordid and

debauched in his life, I should find my spirit fall under him, reverence him and knit unto him." A dull, tedious business. No release, no joy, but a driving out of the devil, leaving an empty house for that one, with seven friends, to come back again. He was troubled with a great spiritual conflict for three years (1650-1653). Some days he succeeded, some days he fell; fear and dread were never far from him—the judgments of the Divine Taskmaster were always attending him. He was playing cat one evening about this time on the village green, and a voice came to him: "Wilt thou leave thy sins and go to heaven or have thy sins and go to hell?" He dropped the cat and stood "in a maze." What the rest of the club thought at this eccentric behaviour we do not know. What Bunyan himself felt we had better not guess. He returned to his game "desparately." Heaven, he felt, was closed to him already, "wherefore I found within me a great desire to take my fill of sin, studying still what sin was yet to be committed, that I might taste the sweetness of it: and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire."

You cannot attain to peace and freedom on the basis of two works of devotion, the memory of a godly father-in-law, and a series of good resolutions. But Bunyan was trying to do this, and there was this period of set-back for him. He had tried to give up his cursing, now he returned to it with greater vehemence still, and to more beside. The Divine Taskmaster was angry with him. He would despise God—yes, curse Him even—and live on still. So because he could not

Pride.

come home by his own road—and yet there was that in him that could not be satisfied with less than coming home—he mocked his Lover out of the agony of a divided will.

Yet he did not entirely give up the striving for a reformation of conduct. A woman of Elstow, leaning out of her window one evening, heard him go by swearing. She rebuked him, and the rebuke went home; swearing seems to have then gone out of his life. Another room was spring-cleaned, and there was another board outside saying "To Let." Further experiences of a similar sort intensified his external conversion, and all the while his despair was eating further into his life, and he was getting more and more priggish, ridden as ever with dread and

fear. He gave up bell-ringing because when he went into Elstow belfry one evening he was struck by the thought: "How, if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side,

thinking there I might stand sure; but then I should think again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam." Finally, he stood in the belfry door, where he felt he was safe.

But what a costly process is the making of that fine soul. Dodging the bells lest they fall on him, standing in the doorway, lest God should lure him inside and there take vengeance on him. Then for dancing—" It was a full year before I could quite leave that; but all the while, when I thought I kept this or that commandment, or did by word or deed anything that I thought was good, I had great peace of mind in my conscience." He held later that he was then "a poor painted hypocrite." "I thought no man in England could please God better than I." (He was "a brisk talker on religion.") He dodged church bells well, and dodged God too, with his pietisms and resolutions and givings up. "Poor wretch that I was, I was all this while ignorant of Jesus Christ, and going



The Interpreter.

about to establish my own righteousness, and had therein perished, had not God, in mercy, shown me more of my state of nature."

#### III.

At length this period of morbid fears, of externalised religion, of torturing doubt, was nearly over. No man in Bunyan's position can evade the Shepherd of men's souls for long. "But upon a day, the good providence of God did cast me to Bedford, to work on my calling; and in one of the outskirts of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said . . . but now, I may say, I heard, but I understood not; for they were far above, out of my reach; for their talk was about a new birth, the work of God in their hearts . . . And methought they spake as if joy did make them speak." Here, at last, he began to find peace in surrender, becoming most truly and fully himself when he knew that he was to be God's man. It was not even then accomplished when he first heard the women speak—several times again he went back to talk with them about the things of God, and it was more than a year before the conviction of Christ the King, reigning in his life, came home to him. It was not a period quite of conflict: the old terrors and shattering doubts were gone, his feet were now truly on the King's Highway, but he had still to learn for himself the full implication or the Christian life.

All this that had already happened in the way of peace must have been about the year 1653. The three or four godly women introduced Bunyan to their little family of believers, the local congregation of Independents in Bedford,



Mr. Hold-the-World and Mr. By-Ends.

and to their minister, "holy Mr. Gifford." Like Bunyan, Gifford had come to know only after wrestling; than Bunyan, he had had a time of loose living behind him. Like Bunyan, he had been a soldier: unlike the Parliamentarian trooper this man had been a Royalist major-high-spirited and reckless. "At this time also," says Bunyan, "I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those false and unsound rests that, by nature, we are prone to take and make to our souls. He pressed us to take special heed, that we took not up any truth upon trust . . . to cry mightily unto God, that He would convince us of the reality thereof, and

They were "false and unsound rests" which Bunyan had all this time been using—the fairly good which, in the spiritual life, is always such an enemy of the best. The friendship which he enjoyed with the strong onward-pressing spirit of John Gifford meant much to him in his final achievement of freed usefulness for the Kingdom of God, though it lasted for only two years. In 1655, just after Bunyan had moved his home from Elstow to Bedford (presumably to be nearer to the Family) his wife died, and shortly afterwards Gifford died too. This double loss seems to have marked a further change in his development. Deprived of two to whom he owed much of his spiritual life, he found himself cast on his own resources. He did not mope or despair that these helps were taken from him.

set us down therein, by His own Spirit, in the Holy Word."

Although he is known to us chiefly as a writer, it must have been chiefly as a preacher that Bunyan most impressed his contemporaries. He was in every way a prophet, and craved for the wider public which, then, the pulpit gave by comparison with the pen. But like every great prophet, Bunyan's pulpit was everywhere, in woods, in barns, on village greens or in churches and chapels. "In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where His work begins with sinners; that is, to condemn all flesh . . . because of sin. Now this part of my work I fulfilled with great sense; for the lessons of the Law, and guilt for my transgressions, lay

It is about now that we hear of his first preachings. Two years after his losses, in 1657, he was formally recognised as a preacher by the Bedford Church,

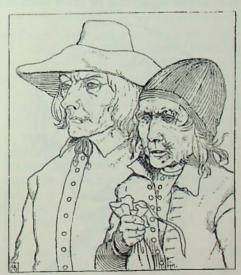
heavy on my conscience. I preached what I felt . . . indeed, I have been as one sent to them from the dead; I went myself in chains to preach to them in chains, and carried that fire in my own conscience that I persuaded them beware of ... Thus I went for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my soul with some staid peace and comfort through Christ; for He did give me many sweet discoveries of His blessed peace through Him. Wherefore I now altered my preaching, for still I preached what I saw and felt; now therefore did I much labour to hold them for Jesus Christ . . . After this, God led me into something of the mystery of union with Christ; wherefore that I discovered and showed them also." It is a classic example of the travel of a soul along the road of experience by which God leads all souls to Himself. Oneself, one's own failure—the invective against sin. Then beyond that the knowledge of the sufficiency of Christ; and Jesus is set forward objectively. At last the joy of the true homecoming and the son comes into the Father's house so that he can tell others out of the depth of his own experience of the freedom from the sense of sin and the commission to abiding usefulness which is to be found there. "I felt," he says, "as if an angel were at my back . . . I could not be contented with saying I believe and am sure; methought I was more than sure (if it be lawful so to express myself) that those things which I then asserted were true."

So the preacher went on his way. Some churches opened their pulpits to him; in particular, Dr. William Yell, then Master of Caius, and Rector of Yeldon in

the county of Bedford, had a great sympathy with the Independents, and gladly gave him a hearing more than once. But more often he was opposed.

IV.

And so we come to the second period of Bunyan's ministry, the ministry from prison and the beginning of his literary activity. The exact history of Bunyan's trials and imprisonments is obscure: anyhow, we can confine ourselves to the main facts, and one main fact is very clear—the reason why Bunyan first fell foul of authority. He fell foul of authority because he made people feel spiritually and morally uneasy. It was alleged against him that he was "keeping misses." This was in 1658, and in 1659 he married his second wife, a truly good woman, Elizabeth by name. There is no evidence for the truth of the assertion



Mr. Save-All and Mr. Money-Love.

about loose women, though it is the sort of thing that would naturally be said about him. Not content with that, his opponents—and they were all those who prefer their prophets tame—accused him, in nearly one and the same breath, of being a

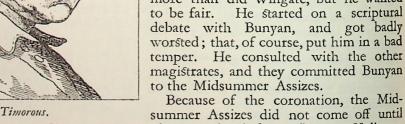
witch, a highwayman and a Jesuit. But at length they modified their charges against him and so made an indictment possible. Godly Bedford, upset at their tinker-evangelist, said that his ministry was irregular. In justice to them, they were quite right, but such irregularity does not seem to have been an offence against the law as it was then.

In the year 1660 Charles II came back. As soon as the first Restoration parliament had dealt with the regicides, and with finance, it passed on to the question of the Church. Before they dispersed in September they had made the first move towards restoring the Episcopalian priests who had been ejected under the Commonwealth. This was enough for the Bedford justices, and, knowing that such action would be in keeping with the official mind, they proceeded to take action against the local Independents. And, of course, Bunyan was one of these. So Bunyan was put in gaol before any legal enactment had actually been made against the Independents.

On November 12th, 1660, Bunyan went to the hamlet of Lower Samsell by Harlington to conduct a service, and there, by order of Mr. Francis Wingate, the local squire and magistrate, he was arrested because of his preaching. Wingate was a young squire of just over thirty, just Bunyan's contemporary. The two young men faced each other—preacher and squire. Squire did not "hold with" salvation; that was evident. So he proceeded on a statute of Elizabeth and committed Bunyan to the Bedford Quarter Sessions the following January, stipulating that in the meantime he must abstain from preaching and ensuring the carrying

out of the stipulation by refusing him bail.

The January Sessions in 1661 were held in the disused "Chapel of Herne," now incorporated into the buildings of Bedford School. There was a fairly full bench of magistrates. Their chairman was Sir John Kellynge, who, two years later, was to become a judge; meanwhile, he was a very good type of the country gentleman. He did not "hold with" salvation or with Bunyan any more than did Wingate, but he wanted to the Midsummer Assizes.



The great Sir Matthew Hale was the judge. Just as Kellynge appears to have been more sympathetic than Wingate, so Hale was more sympathetic than Kellynge. But he had to allow the force of the original statute of Elizabeth, and, in spite of the pleading of Bunyan's wife to which he listened with real patience and courtesy, he sentenced Bunyan to begin his twelve years of imprisonment in Bedford Gaol.

This gaol was not the little town lockup on the bridge over the Ouse, but the county gaol, a more commodious place. Bunyan's twelve years of imprisonment were not years of close confinement; indeed, it appears that more than once his gaolers allowed him (quite unofficially) periods at large. It was in gaol that Bunyan's greatest literary work was begun. To this we must turn.

His first works were published in 1656, while he was still at liberty; they consisted of statements on Gospel Truths according to the Scriptures, and A Vindication of Gospel Truths according to the Scriptures. These were accompanied by another, with a title such as the seventeenth century gospellers loved—Sighs from Hell, Or the Groans of a Damned Soul.



Madam Bubble.

In 1666 Bunyan enjoyed a brief release from gaol, and the same year saw the publication of the first of his great works—Grace Abounding. Grace Abounding is one of the most penetrating, sincere, and moving spiritual autobiographies that has ever been penned. Augustine may be more theological, Newman's style may be more exquisite, but Bunyan in Grace Abounding lays bare his soul, and his struggles with God, and his final activity in the peace of God, in a natural and simple way which neither of these other two great saints have achieved. And by comparison, too, with Bunyan's three other great works, it has a loftiness all of its own. When we read Pilgrim's Progress we sometimes chuckle with delight. The Life and Death of Mr. Badman has a characteristic Restoration quality about it which shows us that frankness was not confined to the dramatists of that period. The Holy War strikes us because of its ingenuity. But when we get among the pages of Grace Abounding we are on quite other ground. Pick it up to read it as a "duty" book, one that "ought" to be read; go to it for quarry for meditation; use it any way you like, and you know that here is more than a notable book, or a devotional work, here is more than a "classic." The man who wrote this book is a man who has lived where I have lived and where I am living: here is real life, real experience, real strife and real victory. God speaks out of every page of Grace Abounding.

The third period of Bunyan's ministry begins in 1672, when he was released from his long imprisonment as a result of that Declaration of Indulgence by

which Charles II hoped to gain a French alliance and subsidies. Between that year and 1678, when it was published, the work was written which more than any other has made Bunyan famous. The Pilgrim's Progress was written



Old Obstinate.

in gaol, so that, though there is no certain evidence as to its date, we can with fair certainty fix it in 1675, when it is known that Bunyan underwent a six month's imprisonment. The second part of the work followed in 1684, but we had better take them both together here. Of the Pilgrim's Progress it is hard to know what to say. It combines a homely and shrewd wit, with a knowledge of human nature and of the grace of God which makes it entirely a book of its own. If you read it for the first time, leave out the long doctrinal dialogues. They are important, but they are rather heavy meat for our weak stomachs. Concentrate on the vivid characterisation, the telling sentences, the penetrating observations, the absolute mastery of the book. not look on it as a "masterpiece of

literature" or as a "religious classic." Find in Christian and Faithful and Mr. Standfast and Mr. Greatheart men to be loved as friends; have even a tender place for those insufferable little prigs, Christiana's sons. (but humbly, and with penitence) at the judge and jury of Vanity Fair-Lord Hate-good, Mr. Blind-man, Mr. High-mind, Mr. Cruelty, and their set. And their townsmen, my Lord Turn-about, Mr. Smooth-man and the Reverend Mr. Two-tongues. Meet Mr. By-ends ("to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another.") And spare a feeling of affection for "the young woman whose name was Dull." Then fix scenes in your mind-Christian at the foot of the Cross, Christian giving "three leaps for joy" as his burden rolls away, Christian facing Giant Despair, fighting Apollyon; Christiana meeting the shepherd boy singing in the valley. It was the Valley of Humiliation in which he sang, and "in this valley our Lord formerly had his country house." And there is the meeting of the pilgrims with Mr. Standfast. "So they went on and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lift up, speaking, as they thought, earnestly to one that was above." Mr. Standfast remains as the type of all sincere men who would do effective work for God. If you can read Pilgrim's Progress without giving it one of the first places in your treasury of the books of God, you will be a fit husband (should she still want one) for the young woman whose name was Dull.

There are two more of Bunyan's four principal works—but these two can have only a mention. In 1680 he produced The Life and Death of Mr. Badman.

Pilgrim's Progress showed the growth of a human life set towards the Light; Mr. Badman shows the path of a life given over to carelessness about Christ's claims. If you want to understand Bunyan you must read it, for it shows the sort of people among whom he lived; but it is not (of set purpose) a devotional work. In 1682 there appeared The Holy War made by Shaddai upon Diabolus for the Regaining of the Metropolis of the World: Or, the Losing and the Taking again of the Town of Mansoul. It contains some fine matter, but on the whole it lacks the life and fire of that other allegory, the Pilgrim's Progress, and suffers by the inevitable comparison with it.

VII.

So much for a mention of Bunyan's chief literary work. The rest of our story must be briefly told. Bunyan regained his liberty, as we have seen, in 1672. Immediately he again fell to his task of preaching, though he kept up his work of writing also. Most of his activity still lay in and around Bedford, but we find him now frequently going to London, and sometimes to Reading. In London, Bunyan exercised a wide influence. Now he appears in men's estimations greater than a ranting preacher. He holds large congregations, but his English common-sense and his Christian humbleness are unchanged.

He certainly seems to have held the position of a kind of unofficial chaplain to at least one Lord Mayor, Sir John Shorter. It is all so English and true; the prosperous merchants, and less prosperous ones under the weather too, and strong, robust and radiant John Bunyan moving about them with a laugh and a handshake and a truly-prayed "God bless you." Bunyan was no puritan,

as we usually understand the word to indicate a sour and pious character. He loved men too much, and lived too near to his Lord, to worry about negatives. He was grand and positive; he brought God and man together in Bedfordshire villages and in the One Square Mile.

And he captured the heart of a great divine. Dr. John Owen formed a friendship with Bunyan, and Dr. Owen had the favour of the patronage of Charles II. That good judge of a spaniel one day twitted Owen on his partiality for the tinker. "Sire," replied Owen, as the Christian burst through the court scholar, "Sire, I would gladly give up all my learning for that tinker's power of reaching the heart." It was a brave confession, and Charles felt awkward, and stooped and played with his spaniel's ears.



Prudence.

VIII.

The end of Bunyan's life shows him still humble and loving. It is August, 1688. Down in Reading a father and son had quarrelled. The father had

forced the son out of home, and the son had written to Bunyan, asking him to act as mediator. Bunyan made the journey, healed the quarrel, and left two glad hearts where enmity was once. He had been taxing his strength, however,



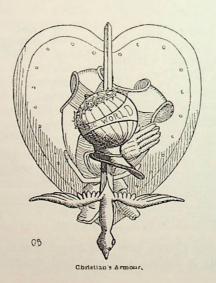
Christian with his Burden.

and the ride home on horseback was too much for him. He came back over Maidenhead Thicket and over Hounslow Heath, and through the little village of Kensington, and he was shivering, though it was August. He arrived at the house of John Strudwick, Grocer, a very dear friend of his, who lived at the Sign of the Star, in Holborn.

But he would not rest. A few days later he had to preach in Whitechapel. Off to Whitechapel he went and preached his sermon. "Dost thou," he said then, "see a soul that has the image of God in him? Love him; love him: say 'This man and I must go to heaven one day'; serve one another, do good for one another, and if any wrong you, pray God to right you, and love the brotherhood." It was his last sermon, and the

words are the more memorable. He went back to Strudwick's house, but two days later he was seized with the sweating distemper, and after ten days he had gone to meet his King. Is it simply a fancy to recollect that the house where he died bore upon it the Sign of a Star?

R. C. T.



#### READ, MARK, LEARN

THE Lady of Riga became an inside passenger to warn us all of a very common danger. It is that any crusade conducted without forethought may all too easily be swallowed by the problem which has hitherto propelled it. Toc H setting out to supplement, enlarge, and amplify the dealings of Church systems with young men, may readily become more narrow in its outlook, more limited in its survey, more bound down to its local allegiances, than the parishes themselves. The Festivals indeed stand as an annual enlightenment displaying almost at a glance the wide and wonderful horizon. Then men go back to local urgencies, and dream that they have dreamed. The amber Journal when it comes does indeed tell something month by month of the set and sweep of the main tide; but somehow most men seldom look beyond the parish pump.

The first great remedy is prayer. For once the simple habit is formed of identifying each day of the week with one country overseas, each day acquires its regular association. What a pity it is, by the way, that we cannot by now dismiss the poor old heathen gods of war, whose names have clung so long to every weekday. "Tasman-day" would be a great improvement on Wednesday, and would help us all to remember that the two long islands far beneath our

feet are destined to be Great Britain to the great Pacific.

Be all this as it may, it seems to me a sheer necessity that every self-respecting Branch and Group, and all the Marks, of course, should make a point of subscribing to and digesting not only the Headquarters Journal, but the journals of Toc H throughout the world. These have their ups and downs as literature; but some articles in The Link (Australia), in The Mark (South America), and The Lamp (India) are absolutely first-rate stuff, which it is ridiculous to confine to the countries of their origin. No man can be a leader in Toc H who wilfully neglects these sources of study of the Movement as a whole. Members deprived of these wide sympathies are running in a pair of narrow blinkers; their eyes grow dull, their thoughts grow narrow, their feet grow leaden and mechanical. Comparisons in Toc H, so far from being odious, are inspiring. The Countrymen of Kent can find a challenge in every page concerning Western Australia, where the whole growth is in the open air. Cities comparing notes, at home, abroad, tropical or temperate, will profit by the record of each other's venture, and so wear down the bowling at both ends in turn.

I sometimes wish that we might have a Summer Number of every journal devoted entirely to a record of our failures—bricks dropped to detonate, mistakes, miscues, miseries and misfortunes. A Society which could publish its failures, and remain tongue-tied as to its achievements would have the gift of character.

Let us leave it at this. That every worth-while unit should become, not only for the sake of sentiment, but for its own true welfare, corporately or through a group of members acting for the whole, a regular subscriber to each of the printed overseas Journals.\*

<sup>\*</sup> The Link of Australia may be ordered from the Editor, G.P.O. Box 44, Melbourne, monthly. Price 3s. 6d. a year; The Mark of South America from the Business Manager, The Mark, Chacabuco 723, Buenos Aires, Argentine. Bi-monthly. 5s. a year; The Lamp of India from the Editor, 6, Wellington Square, Calcutta. 5s. a year.

# FITZROY SOUARE

Too H members and their "Survey" or "Discovery" teams are often urged to get to know more of the places in which they live. What follows shows that at least one member of Mark VII, 15, Fitzroy Square, has done his part in this matter.

"When the sweet spring unfolds the buds,
Love flies the dusty town for shady woods,
Then Tottenham fields with roving beauty swarm."

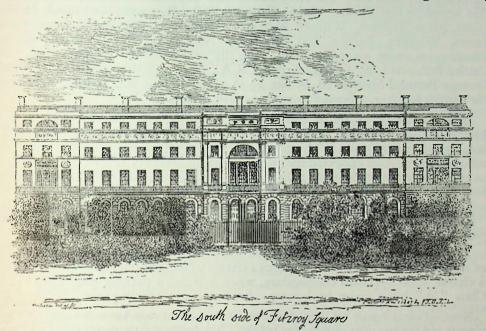
THESE lines, written by John Gay some 170 years ago, do not refer, as one would at first be led to think, to the region we now call Tottenham, but to the area between the Euston Road, Tottenham Court Road and Oxford Street. Regent's Park still represents those "woods." In La Rocque's map of London, dated 1740, a lane is shown running from what is now Great Portland Street Station, but which was then the Farthing Pye House, to Berners Street. It passed over the site of Fitzroy Square, which was at that time surrounded by fields stretching east to Black Mary's Hole and New River Head, and north to Camden Town. The nearest houses were a cluster round about a meadow called the Crab and Walnut Tree Field, and the Adam and Eve tavern, standing alone by a turnpike at the top of Tottenham Court Road. This part was then right in the heart of the country and as late as 1780 a man was waylaid and robbed there. London at that time was growing very quickly and in twenty years houses grew up by the way from Oxford Street almost to the present Fitzroy Square.

The Square itself was begun in 1790 with the Brothers Adam as architects, whose actual plans are at present in the Soane collection. The south and east sides were completed about 1795, but owing to the shortage of labour and capital occasioned by the Napoleonic Wars, further building was delayed until 1820 and the whole of the square was not completed until 1825. Meanwhile the Adam Brothers died, and unfortunately private interests and public carelessness prevented the square becoming what it would have been had the Adams been allowed to finish their work. On the houses which the Adams did erect were many exterior decorations made of a patent stucco; the contractor, however, made the stucco faultily and with the passing of time all the ornaments have fallen off, with the exception of a solitary urn placed grotesquely over the entrance to No. 37. Unlike most Adams' houses, those in Fitzroy Square have but little interior embellishment, and apart from the fine frieze in No. 7 and some very excellent mantelpieces in various others houses, there is nothing worth notice. It is interesting to note that a large part of the material used in the building of the square itself was dug out of the centre, so that nowadays the garden is below the level of the street. It owes its name to Charles, second Duke of Grafton and grandson of Charles II and the Duchess of Cleveland, to whom the King gave the manor of Tottenham Court on which it stands.

Varying opinions have been passed about the square. A writer about 1830 said "Fitzroy Square is faced with stone and has a greater portion of architectural embellishment than most others in the metropolis." Another called it "bright

and breezy Fitzroy Square." Yet Knight, in his great work on London writes: "Fitzroy Square is the monument of a failure. With great architectural pretentions it is ponderous and never took with the public. Its vicinity is much affected by artists, who find it convenient to live between their aristocratic patrons and employers in the West End squares and their possibly more lucrative employers in the House of Commons, who live in the Bedford Square region."

At a later period, 1902 to be exact, Percy Fitzgerald wrote "There is an attraction in its stately facades and it has quite the flavour of Bath. The south and east sides are the work of the Brothers Adam. Another side was distinguished by



an inferior artist, while the remaining one is in the ordinary style. Anyone who would wish to feel thoroughly old fashioned should come and live here. It is, however, well worth a visit, and a person of taste, by contrasting the sides, will see how skilfully a true architect can lay out a pile of buildings."\*

We do not know who were the first residents, as the rate books no longer exist, but it is not surprising to find that the few persons of note who have lived in the square have been, in the majority, painters. Chief of these was Sir Charles Eastlake, once P.R.A. and Director of the National Gallery. He lived from 1849 to 1865 at No. 7, where he and his wife gathered round them a circle of brilliant friends, including Macaulay, Landseer and Lady Chantry. Their home was a gallery of art and contained many very valuable pictures. After Sir Charles's death his wife lived on there until she died.

<sup>\*</sup> The view reproduced was drawn, engraved and nublished by J. P. Malcolm in November, 1807.

Sir William Ross, the miniature painter, lived at No. 38 until he died in 1860. He often used to dine with the Eastlakes and met the famous Frenchwoman, Rosa Bonheur, at their house. Next door to him, at No. 37, lived Ford Madox Brown, who came there about 1866 and stayed until his death in 1893. Ford Madox Hueffer was born there in 1873. This house was the meeting place of the Pre-Raphaelite Brotherhood. Joaquin Miller, the American poet, came there, startling the inhabitants of the square by arriving in a bright red cowboy shirt with a wide-awake, breeches and riding boots. Another famous American, Moncure D. Conway, the Abolitionist and Unitarian Minister, wrote that in this house he met in one evening Turgenieff, the Rossettis, Karl Blind, Holman Hunt, Alma Tadema, William Morris and his wife, Wolner Garnett, Burne-Jones, Whistler, Ralston and the poets Allingham, Swinburne, Gosse and Marston—a truly great company. On the other side Sir William Ross, John Pettie, R.A., and W. Q. Orchardson, R.A., lived together from 1862 to 1869. George Bernard Shaw lived in No. 29 in 1888 while he was writing Love among the Artists for Annie Besant's magazine Our Corner.

In this century, as far as can be seen, the only really notable inhabitant of Fitzroy Square has been William Archer, the dramatist and critic, who lived at No. 27 for most of 1924. Thomas Butts, the very great friend of William Blake, who for thirty years collected the paintings of his eccentric friend, made his house in the square a perfect Blake gallery. He it was who, calling on Blake one day, found him and Mrs. Blake sitting in their summer house freed from those troublesome disguises which have prevailed since the Fall. "Come in," said Blake, "its only Adam and Eve, you know." Husband and wife had been reciting parts of Paradise Lost in character.

Though the square has deteriorated somewhat, and its character as the haunt of the artist has left it, it still possesses a charm which one only catches on occasion, a charm most apparent on Sundays, when it is not a parking place for vehicles, Class "B," but a quiet backwater where one can obtain peace. W. T. I.

Nore.—Fitzroy Square has been associated not only with the arts but with some of the more obscure and devious parts of European politics. The square and the streets round about have known many political refugees from the Continent, and used to be the headquarters in England of their revolutionary activity. This district became the home of the Communists—not of post-War Moscow but of the Paris Commune of 1871. Their forerunners, the Republicans, who had run before them from France after the coup d'etat of twenty years earlier, had settled in Soho, but as that district gradually became the home of compatriots whose offence was not against government but against morals, the political refugees moved across Oxford Street to the north. The actual headquarters of the French Communists was the Hotel de la Boule d'Or in Percy Street, Rathbone Place, that of the German Socialists of the Arbeiter Vereine in Charlotte Street, Fitzroy Square; the two bodies, in spite of the Franco-Prussian War just finished, used to fraternise cordially in the evenings. Richard, a French grocer, ran a very prosperous shop in Charlotte Street, to which Continental refugees went for welcome on arrival and advice about lodgings and work; Audinet's Restaurant on the same side of the street was much frequented by Karl Marx; and the public house opposite was the meeting place of the Dutch Social Democrats. Needless to say the whole neighbourhood was also infested with foreign police spies. If you want to know more of this side of its story, ask Scotland Yard !--ED.

#### THE BIRTHDAY FESTIVAL OF TOC H AUSTRALIA

The following impressions of the Third Birthday Festival of Toc H Australia, held at Perth, W.A., on May 14–18, are partly taken from a communication to the JOURNAL from Ted Davidson (Federal Padre, Australia) and partly from the June number of The Link, the magazine of Toc H "down under."

#### ACROSS A CONTINENT

IT may be a long way to Tipperary but it is not half as long as the journey from East Australia to the West. The third Australian Birthday Festival held at Perth from May 13-18 was a family gathering to which men came from as far as 3,000 miles away. The size of Australia and the problems raised by its distances can best be realised by imagining delegates coming to London from a Group as far removed from the Albert Hall as twice the journey from New York. The Queensland delegate, in travelling to and from Perth, covered a distance equal to more than half the mileage between Australia and England. No wonder the Australian Festival is planned to include Council meetings and Conference as well as a big Public Guest-night and the Thanksgiving Service, the whole period extending over five days. Any impression of the Perth family gathering must, therefore, include the doubtful pleasure of spending five nights on trains and the bitter experience of fighting one's way to a meat pie resting on a railway refreshment counter. At least there was time for the delegates to plan and think, and hasty compartment conferences took place as the journey was made across the centre of Australia.

Two incidents of note marked the railway crossing of the low-timbered country which forms the south centre of our vast Commonwealth. For the first time in the history of trans-Australian travel Holy Communion was celebrated in the observation car. Padre Ted Davidson was the Celebrant and was assisted by Padre Bill Baldwin of Melbourne. On the same Sunday morning a short service was held to the accompanying rattle of wheels; and the swaying of the train made Ted Davidson's Pulpit, the top of the piano—a dangerous place from which to exhort.

Three hundred miles from Perth the train emptied out the delegates and they were triumphantly shown the wonders of the old gold-mining town of Kalgoorlie. Pat Leonard's work had borne fruit and a band of stalwarts, including the Bishop, were not slow to greet their brothers from the East. When the train arrived in Perth the noise of the welcome accorded by the most hospitable of all Australian States indicated that the Family was re-united. For West and East had seen nothing of each other for twelve months.

Three things stand out as among the most impressive at the Festival. They are the Thanks-giving Service and Lighting of Lamps of Maintenance at St. George's Cathedral on the Tuesday evening; the Public Guest-night on the following night; and the spirit of determination to "have a right judgment in all things," especially in matters affecting the Family throughout the whole of Australia, which was manifested from first to last.

#### The Thanksgiving Service

The Thanksgiving Service began with the singing of the hymn, "How bright these glorious spirits shine," and a procession, headed by Banner, Lamp and Rushlight bearers, representatives of the churches and those societies linked to Toc H by affinity in ideal and work, followed, and the procession was flanked by members of the Federal Council, the Federal Padre, the Book of Remembrance, and the President of Toc H Australia, Sir William Campion, Governor of Western Australia. After Branch and Group Padres had led the Family in a fine bidding prayer taken from the Toc H Treasury of Prayers and Praises, the Forster Lamp was solemnly carried to a table in front of the chancel steps where it was presented to the President, who proceeded to light two tapers from its flame. From these tapers each Rushlight and Lamp was kindled. Then the bearers of the newly granted Branch Lamps presented the symbol of Branch status to

Sir William Campion, who lighted them from the Flame of the Forster Lamp.\* The word "Light" was the familiar signal for darkness, relieved only by the flames of Lamps and Rushlights, and the well-known words of the Ceremony of Light echoed around the high walls of the Cathedral. Silence was kept for a space and after the deep-throated repetition of the phrase "and glorify our Father which is in Heaven," came a hymn, written by an Australian padre:

Far from our ancient home, sundered by oceans, Zion is builded and God is adored, Lift we our hearts in united devotions, Ends of the earth join in praise to the Lord.

The Bishop of Kalgoorlie talked simply and effectively of the lessons taught us by the Elder Brethren in the willing offering of their lives in joyful obedience. The singing of the Pilgrim's Hymn was followed by the Blessing by the Bishop of Bunbury and a memorable evening was brought to a close.

#### The Guest-Night

The Public Guest-night held in the ballroom of Government House was marked by a splendid mixture of light-heartedness and deep-mindedness. As was to be expected, much cheerful noise passed for community singing. The huge audience caught the spirit of the evening and, if somewhat startled and intrigued by the rapid change from the hilarious to the serious, nevertheless reflected and approved the varying moods of the Guest-night. Don. Cleland, Secretary for the Western State, received and read some forty telegrams and cables from every part of Australia and the world where the scattered members of the Family were joining in the Circle of Light which, in 24 hours, encircled the globe with the radiant beams of goodwill and goodfellowship. The Labour Premier for Western Australia, the Hon. P. Collier, was introduced by the State Governor and was not only inspiring but was evidently inspired by the spirit of the meeting. He said: "I believe that bodies such as yours will bring us nearer to the day when wars shall be no more, and therefore I would advise all young men in Western Australia to join Toc H. . . . If you will have me, I will become one of your members. . . ." Banners, Rushlights and Lamps having assembled on the stage during the singing of the Battle Hymn, the Ceremony of Grand Light was held. The pause for a minute's silence was preceded by the notes of a bugle sounding the Last Post; and at the end of the solemn moment the challenging call of Reveille rang out. The Federal Padre, having previously led the audience through the intricacies of Three Blind Mice (with appropriate actions) then talked on the "Adventure in Fellowship." To belong, he said, to Toc H. was to be committed to the great adventure of serving God and man. Australia's great need was the replacement of distrust in the realm of civic, social and especially industrial life, by a spirit of love and humour and co-operation. Members of Toc H had to see to it that service was something more than a string of unrelated acts of charity. It was the emptying of self in the adventurous and difficult task of making men realise the Family life. The evening came to an end with Family prayers, taken by Padre Butler.

Great as were these two big acts of public witness the fact remains that they were but manifestations of a spirit that was greater. Transfusing and transcending every single act of the Festival was the spirit of deep and understanding fellowship. Through that unity of purpose, born of common experience and community of ideals, both the Federal Council and the Con-

<sup>\*</sup> The Forster Lamp, the "Parent Lamp" of Australia, had been brought across the Continent from its casket in the Warriors' Chapel of Newcastle Cathedral, N.S.W. The new Lamps lit from it for the first time on this night were those of Fremantle, W.A. (endowed by Fremantle Rotary Club in memory of all the men of Fremantle District who fell in the Great War); Brunswick, Victoria (endowed by the Gawler family in memory of Duncan Philip Gawler, killed in action, 10.5.1917); Brisbane, Queensland; Payneman, South Australia; and Hobart, Tasmania.

ference were enabled to report a decided increase in the conception of Toc H as wider than any single unit or State—indeed an Australian Family, sharing the joys and responsibilities of a still larger Family and intent on building on the sure and certain foundations laid by the Elder Brother of us all.

#### The Chain of Light

Units of Toc H all round the world joined in celebrating the Australian Festival by lighting their Lamps and Rushlights in a continuous "Chain of Light" on May 14 and 15, to synchronise as nearly as possible in different countries with the Festival at Perth. The following letter, dated May 31, has been addressed by Don Cleland, Hon. Secretary of Toc H, W.A. "to all Branches and Groups around the Globe":—

"The response to the suggestion of a Chain of Light was beyond the expectations of those who originally suggested the idea. Before the Chain started the Australian family knew (from the letters and cables which were received from every country in which Toc H exists) that at least 254 units would be standing to. That more units still participated we feel certain. Negotiations are being entered into with Federal Headquarters and Toc H, England, with a view to establishing the Chain of Light as an annual occurrence, and until some scheme is formulated it is suggested that no further Chain be held. Whether it will start from one and the same country every year, or go around each continent in turn, is yet to be decided. Toc H Australia records its sincerest appreciation of this endeavour on the part of units throughout the Globe. We cannot say more than that we are profoundly thankful for the world gesture, which began and ended in the following manner:—

"At the Thanksgiving Service, after the delivery of the Forster Lamp, the Federal President handed tapers to the Guards of the Lamp for them to light the assembled Lamps and Rush-

lights. As he handed those tapers, he spoke the following words:—

"'Take these emblems of sacrifice and service and with them begin that Chain of Light which during the next twenty-four hours will encircle the Globe in memory of the sacrifice of our Elder Brethren, as

an incentive to all members of Toc H to follow them in the path of service.'

"At the Public Guest-night the following evening the Spirit of Light spoke the words of the Epilogue to the Masque of Light—the wording being slightly altered to bring to the audience the conception of our World Brotherhood. The last line of the Epilogue—'Light up your Lamps, Lift up your hearts to Him '—rang forth; the Federal President immediately handed tapers to the Guards, saying:—

'Light, then, these Lamps and Rushlights, which stand to-night as the last link in the Chain of Light which has in the last twenty-four hours encircled the Globe and which stands to us all assembled here

as a world gesture of remembrance and love.'

"Above the dais that evening there shone out in the blackness of the hall the words 'On Guard for Duty,' and so we bid you all and each of you adieu and thank you, knowing that as we stood that night and do stand now, so too do you stand—on Guard for Duty."

#### MULTUM IN PARVO

## THE ELDER BRETHREN: with proud thanksgiving let us remember H. Lockett, first Secretary of Blackpool, who passed over in the middle of June; Herbert Duffin (Sittingbourne) who died, in his 21st year, on June 21; and John Cooper (North Staffs) who was fatally injured on July 8 in a motor-cycle accident and died next day.

Ø It is not yet generally realised that PAT LEONARD has already taken up his duties at H.Q. as Administrative Padre of Toc H, with Owen WATKINS, his Free Church "opposite number," as Joint Administrative Padre alongside him. Pat is also acting as C. of E. Chaplain-General to the Scout Jamboree at Arrowe Park, Birkenhead

#### THE FIRST CONFERENCE OF TOC H, INDIA

LITTLE book of 70 pages has reached home which is of much more than local interest in Toc H. This is the verbatim report of the First Annual Conference of Toc H, India, held at Mark I, Calcutta, on December 27 last year. It opens with the following message, written on Christmas Eve, from the Viceroy as a Toc H member:—

"I am very sorry that I have so many engagements that I cannot attend the Toc H Conference personally, but I hope you will have a most successful meeting, and that it will result in closer co-operation between the various Groups. Such unions cannot fail to do good, and I hope that the members who have assembled from all over India will go away imbued with the family spirit and be able to tell their Branches that Toc H in India is a real live show in which all of us are doing our jobs as best we can—Irwin."

The Chairman of the Conference was the Hon. Mr. Justice H. G. Pearson (Central Executive of Toc H, India), and four other members of the Central Executive were present; other members of the Conference were one representative from Agra, three from Calcutta, two from Cawnpore, two from Lahore, one from Madras, and one from Wellington. It is not possible here to report the discussions in detail, but the points dealt with may be noted:—

- 1. Formation and working of Central Executive for Toc H in India: The Chairman traced the development of Toc H in India since Tubby and Pat Leonard, returning home from the worldtour in 1925, planted the first beginnings there. Distances made representative meetings of the All-India Council rare and difficult, and the speaker stressed the value of decentralising the administration of Toc H, under the Central Executive, which must keep control of essential matters like the formation and promotion of Groups, etc. He paid a very warm tribute to W. R. Elliot (at that time on leave in England) as General Secretary, and reiterated the need for a full-time travelling Padre. As far as organisation at home was concerned he noted that a successor had been found to Sir Ludovic Porter as "Toc H Commissioner" for India, and that Mark VII had offered to "father" members from India who came home on leave.
- 2. All-time man to co-ordinate the work of Branches and Groups in India; Endowment Fund: Everyone agreed that a full-time Padre-Secretary was needed and that they must take steps to get one out from home. The finance of this was discussed and it was stated that Toc H at home was not to be expected to be able to give financial assistance. (Since the Conference, as stated in last month's JOURNAL, Bobs Ford has been appointed Padre for India and will go out in October.) The general feeling was that the work of the Central Council should be divided between three or four Councils in different parts of India, under the Central Executive.
- 3. A trustee or trustees to be nominated for all Toc H funds and property in India: As no house property was yet held by Toc H in India the necessity had not yet arisen, but it was foreseen.
- 4. Definition of "General Members": The problem of the General Member, so familiar to Toc H discussions at home, received considerable attention. The question was raised on the case of a number of soldiers, some in isolated up-country stations unreached by Toc H, who had applied for membership. A correspondence between the executive of Toc H, India, and the Hon. Administrator at home was read, and the regulations in force at home were recited.
- 5. The importance of, and the running of, a House: "Every Branch or Group of Toc H is a family, and a family must have a home. The possession of a house of their own draws all the members of a Toc H unit closer together and further develops the essential family spirit"—so opened the Warden of Mark I, India, who went on to describe the management and objects of a House. A Cawnpore representative said they needed there not so much a Mark as a room—say a common-room and a chapel of their own: "I think that has been the making of Toc H at home; it has had a great effect on many Groups there." Others agreed wholeheartedly, out of their own experience.

There then followed three papers on the jobs of Secretary, Johnaster and Pilot respectively, the first read by Cormack (Calcutta), the second ("not a paper, but a few remarks") by Bingle (Madras), the third by Doyle (Executive).

- 6. The duties of the Secretary were laid down very concisely in the first paper.
- 7. In connection with the job of the Jobmaster, two other items on the agenda were considered at the same time, viz: Toc H's contribution towards the closer union of various Christian Communities, and Should Toc H only look for its jobs among the English and Anglo-Indian Communities? Addy, one of the two Indian Christian members of Agra Group, led the discussion. A Lahore representative followed, saying: "I think the only restriction is that any one initiated must be a Christian. Does it not follow from this that the jobs must be distributed amongst the members of all communities, provided the Group can do those jobs?" After many interesting contributions, Liddle (Executive), winding up the discussion, said: "The question of working amongst the communities which are other than Christian, depends on local conditions. If you in Agra or Cawnpore, or for that matter in any other town, can work amongst Hindus and Moslems, it seems to me it is the duty of Toc H members to do it. If, on the other hand, most of your opportunities are amongst the Europeans and Anglo-Indians, it seems to me that you must concentrate your activities on them."

The scheme for a Soldiers' Furlough Home at Lahore was then described. Last November a Toc H Committee was formed, and with the help of Mr. Stevens of the Mussourie Homes and Mr. Adam Scott of the Y.M.C.A. in Simla, produced a plan which the Brigadier-General supported, in the face of opposition from some officers. Toc H circularised all the Army units in India, and on December 15 the first three soldiers came to the Home they had started in a bungalow: at the time of the Conference (i.e. ten days later) 30 men were there. The facilities provided were described, and the need for the Home seemed clearly proved. At present it was not self-supporting, but they had made no appeal yet for contributions to the seven or eight units which they served.

- 8. The paper on the Pilot's job followed the main lines of that read at a London Conference in October, 1927, by Rex Calkin (see Journal, March, 1928).
- 9. The Rededication of Branches and Groups each year was then discussed. Padre Cyril Pearson (Executive) began by saying that this was an item of tremendous importance: it was "a question of quality as against quantity. . . . Toc H must shut its doors to dud members." He suggested that every member of a Branch or Group should be sent a notice of an annual rededication service of his unit and invited to take part: "if he does not send in his name, for that year he will cease to belong to the Branch, and then the next year he will be written to, asking whether he will continue to be a general member, and if he does not intimate his desire to do so his name should be dropped out of the list. . . . We shall then know what our fighting force is. I do not mean by this that we should push anybody out. But it will give people the chance to say whether they would rather step aside and be general members, or stay in the Branch or Group." This, of course, led the discussion to a problem familiar among us at home—the lumping together of the slack member with those who are properly general members. There was a strong feeling that Toc H was hampered by "people who just want to hang on as passengers" and that "a sort of challenge for membership" once a year would help.
- 10. The use of Study-circles for teaching probationers the meaning of Toc H was strongly recommended, from experience, by Lahore, which produced a syllabus of four such meetings. The Conference unanimously adopted the use of these Study-circles.
- 11. The Conduct of Meetings was then discussed. It was generally agreed that often too much time was spent on private business at ordinary meetings: "if we could use these meetings for getting down to the deeper and spiritual side of what Toc H is and what it means in relation to ordinary life, the time would be well spent. . . . There is a tendency to get people to these

meetings and to talk to them about jobs and jobs only, without attending to the idea of helping them to know what Toc H is." Similarly, in the case of Guest-nights, the Conference did not think that "the main object of Guest-nights should be to provide guests with a cheery evening... The first object of a Guest-night should be to show Toc H to the guests." There was a general feeling against alcoholic drinks at Toc H meetings.

Finally the Conference dealt with the question Should dances be run in the name of Toc H?—the answer to which was that there was no objection to running dances to raise money for a specific object (though not for general Group funds), but that the name of Toc H should be left out.

A plea was made for wider support to the Toc H JOURNAL and THE LAMP of India, as means of getting a wider vision of the Movement. With this the Conference closed.

#### OUR AMBASSADORS OVERSEAS

#### I. With Ronnie Grant in South Africa

June 12: Arrived Durban at 4 p.m. this afternoon. The total route by road from Capetown has covered 1,456 miles, and has enabled me to visit nine units of Toc H and lay the train for two more—which gives some idea of the vastness of the country and the isolated condition of many gallant little Groups. My tour so far, of course, only covers a portion of the two Cape provinces. From Grahamstown (see July Journal) I proceeded to Alice, where we had an excellent meeting in their wonderful new headquarters. This is a very charming building in the market square, for which they raised the money, and which forms permanent headquarters for the Branch, the Toc Emmas (whom I met the following evening), the B.E.S.L. and the Scouts. In spite of the rain and a political meeting on the eve of the election, a good muster turned up from Alice and Adelaide; the weather prevented Cookhouse and Fort Beaufort from coming in, so I look forward to making their acquaintance on a future occasion. This was my first experience of a bi-lingual meeting-i.e., about half the members present were Dutch, and, though the meeting was conducted in English, Dutch songs were sung and badinage exchanged in that language. Bert Oldfield turned up with other Toc H'ers from Keiskama Hoek, driven over by the faithful Smit, who, I believe, chauffeured Uncle Harry round that part. After the meeting I decided to go on to St. Matthews to see my old friend Padre Cardross Grant. We got in about half-past twelve, and Bert made me up a bed in his quarters. The following day it rained without ceasing, so I didn't see much of the beauties of the place. It took me over two hours to do the 34 miles back to Alice, and having no chains, I slid sideways down most of the hills (in this country it is all hills, and since crossing the Cape flats I don't think I have traversed more than a mile of level ground at a time). The next morning, after varning with Roe, the A1 Toc H bank manager (the banks recruit well for us), I departed for King Williamstown. Another political meeting that evening reduced our numbers, but it was a most excellent show; they were full of misgivings about themselves, but really keen and promising. The next day in the rain again to East London, where I stayed in the Toc H chummery. Mouton, the secretary, Hamer and Kidman, all keen members, have rented a bungalow together on the Beach, and use the sitting-room, furnished by the Group, as headquarters for Toc H and Emmas. I stayed there three days, during which we had 6 inches of rain (what about sunny Africa, Uncle Harry?), met the Group, the Executive, and the Toc Emma Executive, lunched with Rotary, and renewed acquaintance with an old East African Commander, Sir Charles Crewe, who has done an immense amount for the "1820 Settlers" movement and is keen on the help Toc H can give to the fellows arriving out here. There are great possibilities at East London, and I see chances of a Mark growing out of the chummery; I believe this is the way all Marks should grow in this country as in India. As soon as the rain stopped I started for the last and most difficult trek across the Transkei. Roads, in the proper meaning of the term, are non-existent, and a great deal of the

soil is red clay. The total distance to Durban is 443 miles, and I made three halts—at Butterworth, Umtata and Kokstad. The Journal shows a Group at Umtata, and this had been sanctioned by Provincial headquarters, but the only information I could get was that a Scots Padre named Macdowell, an Alice member, was there, and a member of East London L.W.H. I routed out the Padre and he told me there was no Group, but that he had been influencing one or two picked men; these he collected together in the evening and I found them very keen and really first class. I also fetched in Padre Hoadley, head of a mission station and a friend of Alec Mullins of Grahamstown; he was all out to help, and I venture to predict really great things of Umtata. At Kokstad I met "Old Bill" of the "Moths" and saw their beautiful shell-hole containing one of the finest collection of war relics I have seen; he was very interested, and asked for Toc H literature. The "Moths" (The Memorable Order of Tin Hats), an exservice war comradeship, seems very alive here and should produce some really sterling ex-service members for Toc H. From Umtata to Kokstad was—well, it took me 7½ hours to do the 118 miles, and in pitch dark and extreme cold on the top of a mountain I spent an hour in a cutting embedded up to the chassis in clay. I got out eventually, thanks to the sterling qualities of the Austin, and a farmer at a house further on told me that he had just taken out five cars with ox teams—one up for the English car! During the whole trip, over roads which would make a home motorist shudder, I had no trouble whatever so far as the car was concerned, and for comfort and efficiency I could want nothing better. I am eternally grateful to Major Hacking, of London, and Mr. Wood, of Johannesburg, for the fine Toc H job they did in lending me this splendid car. It's still running! (To be continued in my next—R. C. G.)

#### II. First impressions of Toc H, South America

The Central Council in April confirmed the appointment of the Rev. W. C. Couch, late Padre of Hastings, now Anglican Chaplain in Bolivia, as an Hon. Association Padre of Toc H. The following extracts are taken from a letter he wrote to the Hon. Administrator on June 9, from Antofagasta, Chile.

"Toc H, on the W. Coast of S. America, is really going 'great guns,' and though I have had my moments of depression I can only thank God for the measure of success that has been granted. The Iquique branch I have not had the chance of seeing for myself, but I hear they are going strong. When I arrived in Antofagasta there had been no Anglican padre there for 14 months, so the Bishop asked me to carry on there for a few weeks. Naturally I fell in with the local group of Toc H, who gave me a splendid welcome. This Group was struggling mightily, but rather in the dark, and I was able to put them wise to a few of the central ideas. Though it is only a tiny group, yet they have a fine understanding of the whole thing, and I expect great things of them in the future.

"Last week I came up here to Bolivia, 12,500 feet above sea level, and have not quite got my breath back yet. I have not suffered much from the mountain sickness, but my head is all woolly and uncertain. Two nights ago I was dining with five men, all of whom had seen active service. During the meal, one blurted out, 'What is this Toc H, Padre?' The meal was temporarily suspended, the meat got cold on our plates, five pairs of eyes fixed themselves on me and I went at it tooth and nail. They were awfully interested and insisted that I form a group in Cruro (which is a mining town) as soon as I possibly can. Even to-day two of the men again mentioned how badly they needed such an organisation in their midst. Naturally my heart rejoiced, and I cannot thank God sufficiently for the privilege of being allowed to come out here. These men tell me that in La Paz, the capital of Bolivia, where I am going next week, they are very eager to hear about the thing Toc H is, and as the manager of the railway is a man of position there and very keen on learning himself, my job should be easier. So in a few months' time you should hear that Toc H Bolivia is on its feet. . . . I carnestly believe that Toc H is going to be the salvation of many men in South America, because it is just the thing they have been looking for."

#### THE LONDON JOBMASTERS' CONFERENCE, June 15-16

Jebmasters realised, when the Annual Conference of London Jobmasters assembled for a week-end under canvas in the Rectory garden at North Ockendon in Essex, where the Rev. E. F. Evans was a genial host. Meals admirably prepared in the cow-shed and caten in the pig-sty, a camp-fire in the farm-yard, the interesting old church and the village greenery combined to make the week-end a "refresher" for jaded Jobmasters. (Pictures face p. 310).

A. W. Berry (Ealing and West London Pilot) took the ground-sheet on the Rectory lawn, with "Appy" (Padre L. G. Appleton) and Gilbert Williams to lead the prayers, and Keith Fraser (East London District Secretary) supervising all material comforts. The paper circulated beforehand to form the basis of discussion asked many pointed questions. Briefly, the Conference was asked to face up to the big problems connected with service done through Toc H. Are not members and especially Jobmasters being over-occupied with jobs of a routine or casual character? In places like London where there is never any shortage of jobs, are not Jobmasters having other interests—in home and friends and reading—crowded out of their lives? Can they not decentralise their work by teams, leaving the planning of the future as the Jobmaster's chief work? For what is Toc H hoping in the way of service? "We are tinkering with symptoms; we deal too much with results instead of with causes; dare ne adopt a policy of dealing only with causes?"

Basil Tilley (Mark VII) led the Conference at the first session on these lines of thoughthis own composition and his own problems. Let Jobmasters bear in mind that Toc H is not a social service bureau, but, first of all, a family. Toc H is a way of life and not a means whereby a man shall wreck himself body and soul by forty. The many calls for immediate help are apt to conflict with the dreams of building Toc H for the generations that follow. Discrimination is necessary and the composition of the membership must first be examined. This the Conference did with much vigour, reviewing the effect of membership on the man fully engaged in social work before joining and on the man who found in the fellowship training and inspiration for his job. The student member and the "tie-wearing only" member, the man who had a "bird" or a wife, the member with home responsibilities and the quiet leader doing unknown work, the willing but inexperienced member and the "square peg"—all were discussed. The need of training and of getting to know every fellow through the family life were stressed.

The second session was devoted to "The jobs of the present." Geoff. Batchelar (Mark II) followed up the suggestion of the Johnaster spending more time in getting to the root of social problems. He should have time to think, to study his membership, to find the cause of the trouble which required the doing of jobs by his Branch. A scheme of decentralisation by team-leaders was criticised, but the training of understudies met with general agreement. The size of the area and the burden of money-raising jobs required consideration.

The quality of membership and the present demands for service having been surveyed, the Conference adjourned to a vast camp-fire and family prayers, followed on Sunday morning by

Communion in the near-by church and a camp service of prayer and praise.

The Conference then looked forward: "For what are the leaders of Toc H hoping in the way of service?" The Chairman and John Mallet spoke on the constructive work of the future. The removal of handicaps by way of slum-clearance, the provision of playgrounds and playleaders, the welfare of "the citizen of to-morrow," and the influencing of public opinion through accurate information were cited as examples of productive courses to be taken. The charge of "lack of stickability" was made against the general run of members, whilst the help of members in more thickly populated areas than their own was welcomed if they would bring to the notice of the residents through Toc H the needs of their own districts. The session concluded with

a keen discussion on the training of the mind of the coming generation against war. Toe H can perform one of the greatest services to humanity, it was said, if it can foster among the young manhood of the nations of the world a definite idea that war is futile and must be abolished. A corporate policy on the subject of peace, as of alcohol and divorce, might not be possible, but the hearing of experts and constructive thinking on the spreading of peace must be among the first duties of Toe H.

Reminding the Conference that Toc H is "a moral equivalent to war," BASIL TILLEY opened the final session with a challenge to the minds of Johnasters. "The wreck of to-day is the neglected boy of vesterday?" "The problem of women on the streets is caused largely by the lonely men at the mercy of the landlady and her cat." The product of youth spent in a slum basement is an addition to the thousands of pounds spent every year on hospitals. The noise of traffic is said to result in the London boy's shouting making him unable to sing. Cause and effect must be examined. Is Toc H to go on dabbling in results so much that its service cannot be directed to discovering and dealing with the causes? "There is work enough in building, and if we decide as a general policy to build, and to leave the patching, we shall be the first to do so." As a result of discussion no policy of service that dealt only with causes could be formulated, but a final word from HARRY WILLINK (Chairman, London Federation Committee) brought a thought-provoking session to its close. Harry dwelt on the work of the Church down the centuries, ultimately destined to be the most constructive. For generations little had been done to help: now Toc H must weigh in and help. The plain fact that so few are in touch with religion is the cause of most that needs putting right. The greatest constructive work is the building of the Kingdom of God.

A young member writes: "The Conference was a great success and all went away greatly encouraged and with many new ideas of how to try to make England a better country by preventing the recurrence of social problems and by giving the youth of to-day the chance of becoming a more useful man with higher ideals of better fellowship and service." Surely this Conference of young men in 1929 was used as God used the Old House—"to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon Earth."

# THE WESTERN CONFERENCE, July 6-7

HE Western Conference, which has previously met at Bristol, at Gloucester and at Taunton, assembled this year on the camping-ground at Dawlish Warren, with Exeter Branch as most efficient hosts. Numbers had increased; 80 members slept in camp and about 120 were present on Sunday. The delightful conditions made the event a reunion of members more than a hard-working Conference. There were two sessions only, each of about an hour, with "Browno" (Dr. Leonard Browne, Mark VII, of Talbot House fame) in the chair. At the first, members discussed the future of the Birthday Festival, a subject which had engaged the Central Council's attention last April. The point at issue was whether or not it would be in the best interests of Toc H if regional festivals were substitued for a central festival in order that more might take part; the crux of the whole business was the rapid expansion of the movement. There was a vigorous discussion, the trend of which indicated in no uncertain manner that, even if Branches and Groups have to be "rationed" more rigorously than hitherto, no other gathering can satisfactorily achieve the same purpose as that in London.

At the second session Jackson (Secretary of South Somerset and West Dorset District) read an excellent paper on *Decentralisation* and the work of District Committees. Among the great moments of the week-end were the sing-song on Saturday night and family prayers, conducted by Padre Bill Maddock in a wide circle among the tents of the camp; the youngest member present lit the Lamp for "Light."

#### PERCIVAL PEEPS AGAIN

The JOURNAL of August, 1928, contained some indiscreet pages from the Diary of Percival Pepys.

Percival was then on the staff of Toc H at home, but has since travelled much. A few more diary pages from his hand reached the Editor recently: the abominable postage stamps on the envelope were Persian, and the covering letter enclosed was certainly in the handwriting of "Sinbad" (Commander Percival Gray, R.N.), who went out to the Persian Gulf in charge of welfare work, a true Toc H job.

RECENTLY, after much vexatious voyaging, to arrive in the desert towne of Abadan by appointment with the Anglo Oile Co., of Persia. And taking up residence, to think that benefit would come to me, to once more keep record of my comings and goings in writing; and thus resolved, to hope that from time to time the editor of the Weekly News sheet of Abadan may find space to publish my diary so kept.

MEMO: I shall also make shift to persuade the Toc H Editor, though a hard man.

On arrival to be mightie amazed at the wonder of this oil towne of Abadan, being I think of all places I have visited in my travells, the most strange, espechally when thought be given that so few years ago stood only a tent in the desert; and well pleased to be met on landing by one of great distinction of bearing, wherein withall the old *Malvern school neckchief*, which thing in this strange land, filled me with delight.

On arrival, at first to be well frightened, by great notices (of redd) regarding fire and smoke, and scarce dare to light my pipe for fear that we all blow upp, and this espeshully after my day of arrival, for upon walking out of the main office with a cigarette in my mouth all the towne to start to shout, and I think I come nigh to be clapt into jail to my undoing, but only warned,

and to go on my way feeling mightie small.

By degrees to learn a little of the office tasks required of me, and so this day to send out a telegraph message to M. Armstrong of Fields concerning the living pictures displayed from time to time at the Gymkhana Clubb (of which Hon. Sec.), and being a bad scribe to write espeshully clear, but very shortly the message returned marked "unreadable" (in blue pencil) which thing makes me madd, to think that thus early I should make a laughing stock of myself to the post office, and to resolve that in future all telegraph messages be type scribed, at which resolve Sami the office clerk to be much vexed.

Feb. 19.—To meet M. Bell from the London Office and in talking to complain very bitterly, that he do send me from London to Abadan under false pretences, "for," quoth he when seated in his London Office looking out upon the grey sky, "you will find a nice warm climate, and moreover be going to a 'batchelor paradise.'" This first statement methinks be open to doubt, as nothing but fires and to shiver by night under 4 blankets; and the last more so, as daily after tea, to robe myself in my best suit of blue, and with visiting cards to pay calls upon many charming and hospitable ladies. And so methinks I misunderstood M. Bell's interpretations of "batchelor paradise."

Feb. 24.—A great rayne to descend upon us, and all the countrie flooded worse than ever before experienced, and the water to rise until it come nigh to washing us out of our houses

almost, but just to stopp in time, but I fear my garden ruined beyond repaire.

Feb. 27.—To dine this day with M. Cook (the Clubmaster) and his ladic, and mightie good dinner provided, and after played at auction and being a little foxt to loose 13.00 points to M. Wright (but for love) and so home well pleased and to bedd, but to find a flea as a bed fellow and

all night long to be kept awake by his naughty attaques.

Feb. 28.—A kippered herring to my breakfast this morning, and very good withall, but my gust of it spoiled, on inquiring from my boy that she do come from out of a tin and five more to be eaten or the cost of the tin (1/6) be a dead loss which I shall have to stomach; and so to order that the cat be well fed, and for the future to be served only with a boyled egg. To attend a meeting of No. 1 Sports Group (and M. Harrison by vote to the chair), at which much

talk and all very merrie, as a hare raised by M. Stubbs, who argued the tosse concerning use of Sports gear mightie prettily, and with such emotion withall, that by and bye to carry some of the meeting with him, and so taking sides, all to argue and none to listen and on the question being put to the vote, both sides even by showing of hands and no conclusion come to on this vexed point. And not much business done, except to appoint as Hon. Sec. one not present at the meeting, at which all mightic pleased and relieved in mind, and so home very late to supper.

March 1.—To take delivery this day of a Dodge motor coach, and just able to sit at the driving wheel, which I feared at first impossible, and so glad at heart to drive myself once more (but mightie crampt). By appointment to the house of M. Jobson and ladie, and to find an exceeding merrie party assemble. And dinner despatched, to play at a game of Swiss Poker, and to start with mightie entertained at this new game, and to win monic freely, but afterwards not so much (item: enter in accounts—loss 50 Krans).

#### THE MEMBER'S BOOKSHELF

## Tubby's New Book

Members everywhere will look out eagerly for Tubby's new book, which Messrs. Longmans, Green and Co. are publishing very soon, and they will not be disappointed when they come to read it. Under the title *Plain Tales from Flanders* Tubby has grouped sixteen pieces, of varying length and on very varied subjects. One or two of these have already appeared in the pages of the JOURNAL, but most of them will be entirely new to readers. The price will be 3s. 6d.

#### The Elder Brethren

The Silent Cities. Compiled by Sidney C. Hurst. Methuen. 10s. 6d.

This big book of over 400 pages finely achieves what it sets out to be—"an illustrated guide to the War Cemeteries and Memorials to the Missing in France and Flanders, 1914—1918." The compiler, who was working for the War Graves Commission, set himself the task in his leisure time of photographing every cemetery he could, and with the help of Sir Fabian Ware, Vice-Chairman of the Commission, he was enabled to carry on his self-appointed task to a remarkable degree of completeness. There are pictures of every British War Cemetery in France and Flanders in which more than 40 British dead are buried—968 in all. There are admirably simple maps of each area and concise details are given as to how to reach every cemetery and of the number of burials of men from the United Kingdom, overseas, etc., made in it, as well as the occasion on which the cemetery was first formed. It is a great record of "proud thanksgiving," and many a Branch of Toc H and many a member who goes on Pilgrimage to these "Silent Cities" should welcome and possess it.

# For Boys' Club Leaders

Boys' Clubs: A Practical Handbook for Workers among Boys of 11 to 14, including Games and List of Yarns. By Godfrey S. Pain. With a Foreword by Sir Wilfred T. Grenfell (of Labrador). Ludgate Circus House. 148 pp. 2s. 6d.

No Boys' Club can be started and run on a basis of mere book-learning, but this book will serve as a splendid introduction to those who want to start a club on simple lines for younger boys. The author understands town-bred boys—the youngster in revolt, as leader of a gang, as loyal member of a club or larger organisation. The book is full of practical advice and suggestions, and there is no section of the life of a small club on which it has not got something helpful to say. Jobmasters will do well to encourage their members to learn from its reading.

#### A Padre's Contribution

(1) The Greater Christ: essays in Religious Restatement; (2) The Religious Difficulties of Youth: essays of Interpretation and Inspiration; (3) God's Better Thing: essays of Concern and Conviction; (4) Voices of the Great Creator: studies in Devotion; (5) When Power Comes: stories from real life. By the Rev. A. D. Belden, B.D. Sampson, Low, Marston & Co. 3s. 6d. each.

We are glad to have the opportunity of noticing five books written by an Association Padre of Toc H. Here is one of our brotherhood to whom it is given "to write where many read," and we are sure that many of his fellow-members will read with appreciation what one of the "livest" men in Congregationalism has to say about many problems and difficulties with which they themselves are often faced.

The first two books we especially commend as valuable restatements of the old faith in the light of modern knowledge and progress. An extract from one of the prefaces makes clear the purpose behind both books: "The book is meant particularly for the help of lay readers who desire a popular though well-considered presentation of these difficult problems rather than an academic treatment of them." Padre Belden achieves his object, and it must be said that he deals with his subjects in a popular way without doing any violence to sound scholarship.

The third book is concerned with the Social Gospel. In the preface it is said: "The contents of this book... are threaded upon an intense conviction and a deep concern. The conviction is that the Evangelical Faith is being seriously cramped by a purely individualistic application, and that it must blossom into the full power of the Kingdom of God on earth before it can adequately satisfy the spiritual needs of mankind. From this conviction rises the concern, the burning desire to see the new evangelism of a social gospel sweeping the churches like a flame." The whole book is a passionate demand for Christendom to awake to the full implication of the Gospel it professes to believe and proclaim.

Voices of the Great Creator contains a series of devotional papers which exhibit a very real appreciation of Nature, and a gift of poetic insight which is rarer than it should be in books of this kind. When Power Comes is a collection of short and striking incidents from many sources concerning the ways in which the spirit of God deals with the hearts of men.

A. B.

#### SCHOOLS' SERVICE BUREAU: DURHAM

IN connection with the S.S.B., Toc H arranged an afternoon for schoolboys in Durham again this year, in May. Five Toc H members met 70 sixth-form secondary school boys at the Castle, where Canon Ellershaw (Master of Durham University College), who knows every stone of the building, conducted them round. The boys were greatly interested in the chief attractions—the Bishop's suite, the Judges' rooms (where the Judges stay when on circuit), the priceless tapestries which have recently been renovated at great cost, the Black Staircase, and the armour in the Hall. The boys were delighted to find that the suits of armour made for fullgrown Cromwellian soldiers would barely go on a boy of sixteen nowadays, and concluded that, whatever their history books say, there were not "giants in those days." They next went to the University Chapel, where the Rev. F. T. Salter (Rector of Hartlepool), addressed them. This was perhaps the outstanding event of the afternoon, for, by a general consensus of opinion, the speaker gave the finest address to boys that any of those present had ever heard. An inspection of the ancient kitchens of the Castle had its proper sequel in tea in the University Dining Hall. After tea the party gathered in the Lowe Memorial Library (Colonel Lowe was often in Talbot House in Poperinghe and was a prime mover in Toc H in the North after the War). Here Major Macfarlane Grieve (chairman-designate of the Mid-Durham District Committee of Toc H) and Padre Slater (Northern Area) gave them short talks. The boys asked many questions, and were cager to know how they could help Toc H. So ended what Durham Toc H is wont to call a "Window Cleaning." Another is already being planned.

# NEWS FROM BRANCHES AND GROUPS

#### London Federation

The first Eastern District camp was held at Harold Wood on July 6 and 7, with a rare collection of members present. There was a brief discussion before tea on the organisation of the District. At the Family Night afterwards Gilbert Williams talked on "The joy and venture of Toc H," and Alex Birkmire on "How Toc H changes chaps." All then gathered round the camp fire and sang for some time, until Freddie Dumone led off on "The Family of Toc H," followed by other speakers. On Sunday, Tom Leaford took a camp service and in his address said that Toc H stood for "Thou shalt love" instead of "Thou shalt not . . ." A District conference followed, Dick Martyn in the chair. There was an interesting divergence of opinion on the subject of meetings, "grub" nights, etc. After dinner members were free for the afternoon and met for a final discussion later on "The growth of Toc H in ideals and membership."

In the Northern District, EDMONTON, whose Lamp was recently dedicated in the Parish Church, are very busy running their Deaf and Dumb Men's Club; the L.W.H. are about to start a similar club for women. During the General Election a "Hustings" debate between two "candidates," both keen Toc H members, produced lively scenes of enjoyment. Members of the local Council and Rotary have attended meetings, and work with these bodies is anticipated. ENFIELD have bought a house for the use of their Boy's Club and other efforts. HIGHGATE celebrated their Birthday on June 27, when Barkis spoke in the Chapel of Highgate School on "Love and Joy and Peace"; a supper followed. On June 21, ISLINGTON Toc H and L.W.H. held a joint meeting, at which Rex Calkin gave an inspiring talk, based on his visit to Portugal with Tubby. The TOTTENHAM "Tochers Quartet" is in being, and rumour has it that HOXTON are trying to cut them out, Among corporate District jobs in June were stewarding the Grovelands Fete and the League of Nations Festival at the Alexandra Palace. The District is making a joint effort for the Endowment Fund on November 9, when the Drama League will produce "Tons of Money" at the Northern Polytechnic, Holloway Road. The next District Guest-night (ladies invited) will be on October 4, with Gilbert Williams as speaker.

From the Western District, EALING reports a Pilgrimage to Ypres, undertaken from June 28-30 by ten of their members, who were joined by two from Croydon. Starting on Friday night from home they set out on Saturday morning from Ypres by the Lille Gate. In Bedford House Cemetery they held "Light" at the Stone of Remembrance and left an English rose, worn by one of them, at the foot of the Cross of Sacrifice. Following the Yser Canal to Spoil Bank and The Bluff, they visited Hill 60, had tea, and went on to Gilbert Talbot's grave at Sanctuary Wood; returning by the Hellfire Corner they halted at the Menin Gate, and then went back to supper at Skindle's. After early Communion on Sunday at St. George's Church, they took cars to Poperinghe to see the Old House and returned via Ypres to Tyne Cot Cemetery and Passchendacle. At "Tyne Cot" the five Service men in the party found it difficult to see clearly or to speakmemories were too much for them-and the younger generation present began to understand: one of them took "Light," as the party grouped themselves round the graves of two unknown German soldiers. to St. Julien and the Northumbrian and Canadian memorials at St. Jean, and back to Ypres to catch the evening train home.

London Sports Club: The Rugger Club are looking forward to an even better season which will open on Saturday, September 14, with trial games. Twelve of last year's successful 1st XV will take the field under the

captaincy of D. H. B. Arber. There are several useful additions to the playing strength of the Club, but as five teams will be run regularly, some 30 new members with previous experience will be welcome. Full particulars and fixture cards, etc., may be obtained

from T. B. Beech, Hon. General Secretary, 24, Leicester Road, New Barnet, or John Mallet, 1, Queen Anne's Gate, S.W.1.

A Sports Club Guest-night will be held at Mark VII on Thursday, October 17, at 8.15 p.m. Col. R. B. Campbell will be the speaker.

#### Western Home

The foremost activity of the OXFORD Branch was a day of inactivity, a "Quiet Day" organised by R. C. Thompson, Branch Padre, and held at St. Ebbas' Priory, Shotover, kindly placed at their disposal by Dr. Stansfeld. The day began with Holy Communion in St. Mary's followed by breakfast in the Parish Room. They then adjourned to Shotover and spent the day discussing the two phrases of the Main Resolution summed-up as "Listen, Know, Do." Those who attended were free to contribute to the discussion, or not to do so, as they preferred. Everyone was sent away with a clearer idea of what

#### Counties Area

these phrases really mean and a better insight into how to make them effective for ourselves. A blind man and his wife have just returned to London at the end of a week's holiday in Oxford; Toc Emmas combined with Toc H to give them a good time. Eric Tucker, secretary for Kimberley, dropped in at a Family Gathering on July 2, and gave a fine chat on South Africa, while on the following Tuesday, Leonard Shiff, who has just gained a First in Theology and will soon be sailing for India, gave his hearers an idea of what he is going out to do. Oxford's loss is India's gain.

#### South-Eastern Area

The most important news from SEVEN-OAKS is that Branch Status has been granted and that the Hon. Mrs. Nicolson has given a Lamp in memory of her father, the late Lord Sackville. The Branch keeps on doing its bit steadily and without fuss and is organising a second "mile of pennies" in aid of the local hospital. Forty boys from the John Benn Hostel, Stepney, were entertained on a Saturday afternoon and had a jolly time. Eric Tucker of Kimberley, S.A., gave an interesting talk at one of the meetings. TUNBRIDGE WELLS have created the office of Registrar in the Branch, with the

duty of keeping a record of members at meetings and looking up absentees. A talk on "Rovering" may produce a Rover crew in the Branch. The outstanding event of July was the Conference at Crowborough on the 13th, at which Gilbert Williams was the life of the camp, especially at the camp fire. Among matters discussed were "The District Committee" and "The married man in Toe H." DOVER have been helping SANDWICH Grope to begin. L.W.H. is also groping in Dover, with meetings on July 10 and 18. The Branch much regrets the departure of Padre Bennett to CANTERBURY.

#### Eastern Area

On June 21, CLACTON-ON-SEA held their annual "Fish and Chips" supper, with 58 members of Toc H and L.W.H. present, including members from Ipswich, Dovercourt and Walton-on-the-Naze. John Mallet (Area Secretary) put them through their paces afterwards. On June 25 Mr. Mills, Secretary of the local Rotary Club, spoke,

and Padre J. H. Higgs, a Toc H member recently returned from West Africa, recounted his experiences; on July 2, Padre A. H. Morris, a member of the Branch, spoke on Youth and his time as a boy in South Africa. On July 7 Toc and L.W.H. together "took up the collection" at the King's Thanksgiving service in the band-stand, when about 7,000

people were present. There are plenty of jobs on hand. Recently Toc H and L.W.H. helped to make a party of disabled ex-Service men happier by arranging their meals. Many members of other units are finding their way

to the loft in Wellesley Road where the Branch meets every Tucsday evening. CAM-BRIDGE are holding meetings on August 13 and 27 at 11, Pembroke Street at 7.30 p.m. and would welcome visitors.

#### East Midlands Area

The Area Padre's Conference at Mark XI, LEICESTER, on July 1 proved of great value for comparing notes (someone said "swapping sermons!"). One immediate result was the decision to hold the annual Thanksgiving of the Area in a Free Church in Leicester this year instead of in the Cathedral, and subsequently the Victoria Road Baptist Church was put at the disposal of Toc H for this, with the Edward Wood Hall for the Guest-night afterwards. The date fixed is October 19. The Leicester Garden party on July 6 was a wonderful show, in spite of coolish weather. Between 400 and 500 guests came, including members from all over the Area. Dr. Elliott was the host and Barkis spoke. The same night a boisterous "Tripe Supper" took place in the Mark (with Sawbones and Barkis present) to say farewell—with sincerest regret—to "Gibbo," who will be seriously missed. ANSTEY have said God-speed to their Padre who has gone to Market Harborough. BARDON HILL have adopted the summer plan of meetings at home in alternate weeks with "imploding" on other neighbouring units, A corporate job of improving the chapel graveyard has found members, including the Padre, very busy with the shears, etc.

IBSTOCK have been doing a similar job. BEL-GRAVE reports a crop of probationers following their second Birthday festival. MEL-TON MOWBRAY gave their annual party to 90 aged and infirm folk at Burleigh Park, Stamford. ABINGTON reports a big job on behalf of the Queen's Institute of District Nursing. They organised and ran a midsummer Carnival at Delapre Park at which (the local paper reports) six hours' entertainment were provided for the 10,000 people present. Membership has now reached 30, and the Hayloft headquarters has been much improved. Every member has joined the Nations Union. PETER-BOROUGH now have 15 members, all keen, and hope in September to have their own headquarters. Their corporate work is done for crippled and invalid people in the town, for whom they had a second outing on July 20; visiting is done throughout the year. "Casual" jobs are done for the Blind Association, the Deaf and Dumb, the Scouts, the Church Army Welfare Centre, and in finding work for "down-and-outs" (a youngster "on the road," recently taken in hand, is doing well, and the Group hopes to have him in time as a good member of Toc H). Three members have worked on the Civic Week Committee.

#### West Midlands Area

BIRMINGHAM District held a Guestnight on June 19, with about 80 members present. Padre Reeves opened a discussion on Toc H and L.W.H., and a sing-song followed. Four new Groups have lately received their Rushlights—MOSELEY, who were given theirs in the presence of 200 people at a service in the Parish Church, conducted by the Group Padre and with the Area Padre ("Reevo") as preacher; SMALL HEATH who were given theirs at St. Andrews, Bordesley on July 3; SOLIHULL; and LYE, who received theirs at the Belmont Mission where "Reevo" preached also. After tea the Lye Group set off on a ramble into the Clent Hills. "Light" was taken at 10 p.m. at the Four Stones at Clent, when eleven new members were initiated—a ceremony under conditions unique in the West Midlands, and probably in England! Four Stones is a spot on the top of the hills, far from any habitation. These new Groups all appear to

be going strong. On June 20, NORTH STAFFS Branch celebrated their Birthday by a thanksgiving service in the Stoke Parish Church at which Padre F. J. Pratt, vicar of Stockingford, Nuneaton (well known to Nottingham members as their former Padre) preached. A crowded Guest-night, at which members from seven other Branches and Groups were present, followed. Van Someron of Mark VI spoke on "what Toc H is not" The Area Padre was also compelled to speak which he did for nearly half an hour. RUGBY reports some busy week-ends with children's treats, etc. All hands are getting busy for the Boys' Camp in August. Members spent an afternoon lately with BEDFORD Branch.

They welcome the formation of the Warwick shire District Committee. COVENTRY have redecorated their headquarters, the old Bishop's Mansion. The Sports Committee have been busy with sports for the local Cadets, Scouts and C.L.B., and the Concert Party is preparing to meet the demands of the winter. The Boys' Club, which grows stronger, is now affiliated to the National Association of Boys' Clubs, and the Committee hopes for civic cooperation in the formation of a large club in the city, which is much needed. Bertic Holland (Sub-Dean of Coventry Cathedral and one of the Branch Padres) is leaving to become Archdeacon of Warwick. The Branch is grateful to him and wishes him well.

#### South Yorks Area

The HAREHILLS "Grope" at Leeds has had a regular attendance for the past ten weeks of 14 to 18 men, and new arrivals constantly appear. Fifteen members went to the Leeds District Guest-night on June 3, when the Lord Mayor was the guest of the evening. Col. Sir R. S. ("Reggie") May

talked on Poperinghe, to everyone's delight, and Monty Callis led the singing. Harehills' jobs include visiting British Legion relief cases, after-care probation work, setting a hospital library in order, and working up a concert party. Meetings are held on Fridays at the Adult School, corner of Stanley Road.

#### Northern Area

There is a very jolly canvas town at Seaton Carew, where Toc H volunteers from various Branches and Groups in the Northern Area are running a camp for 200 youths from the distressed mining area. These youths have been in camp for a fortnight, and their place will be taken by another 200 and so on until the end of August. A similar camp begins at the end of July in North Northumberland. This is, perhaps, the biggest corporate area job Toc H has tackled in the North, and all kinds of fellows from all kinds of places are giving a hand. With money sent by Toc H Branches and Groups in other parts of the country, the *Tyneside District Committee* has

been able to help quite a large number of camp schemes in different parts of the Area, and they are also giving a certain amount of help at the Lord Mayor's Holiday Camp for children at Warkworth. It might be said that Toe H in this Area has camp on the brain.

The new Mid-Durham District Committee is getting down to things with a will and a field-day brought people together, although most of the Tanfield members were absent on camp duty. There was quite a good beat-up for the Tyneside District Field-Day at Morpeth. The latest "grope" to apply for initiation is BRAMPTON, which completes the trinity of the new Carlisle District.

#### Southern Area

The PETWORTH Lamp was dedicated in St. Mary's Church there on June 6, with a short service taken by Padre Gilbert Williams and the Branch Padre, V. P. Powell. The Lamp was placed by the youngest member on the War Memorial in the church. A Guest-

night in the Town Hall, at which about 70 men were present, followed. "Grand Light" was held, and all the members of Petworth were initiated by Gilbert Williams, who spoke; messages from Tubby and from Worthing and Godalming were read.







Top: The Camp at North Ockenden; Centre: Some of "the heads"—left to right, "Appy" (W. London Padre), A. W. Berry (W. London Pilot), Rex Calkin (London Federation Secretary), behind him Keith Fraser (E. London District Secretary), Harry Willink (Chairman of London Federation), H. Eastwood (Assistant Secretary, London Federation), Below: A Session. (Photos: P. A. Fugeman and H. Eastwood) (see p. 302).







Top: Armach Group's Cripples' outing—some of the guests. Bottom: Some of the hosts—C. Trimble (Secretary), A. Costigan, R. Reid (Jobmaster), W. Huston (Pilot), J. Bryson (see p. 312). Centre: Parkstone's Toc H "Lifeguardsmen," the bodyguard of the Carnival Queen at Poole, June 19.

The Annual Rally, for Toc H in Wales took place at the Casino, PORTHCAWL, on Saturday, July 13. The day was piping hot and the sea would have seemed a more suitable venue than the inside of a hall. but everyone appears to have enjoyed themselves. Higgon (Area Secretary) opened the proceedings by reading telegrams of greeting from The Prince of Wales (in answer to which a return message of thanks and greeting was sent): Lord Forster; Lord Plymouth -one of the Presidents of Toc H in Wales: and last, but not least, from Tubby. The Chairman, Sir Geoffrey Byass, then took the floor and called upon Councillor Evan Lewis, Vice-Chairman of the Porthcawl U.D.C., who gave members an official welcome to Porthcawl. Byass then gave a short account of the progress of Toc H in Wales and emphasised a point of vital importance in Wales, i.e., that Toc H is not an Anglican movement, but embraces all denominations. Peter Monie then gave us a talk on the "Ideals of Toc 'H" and made a great impression. Lady Byass, widow of the late beloved Chairman of the S. Wales Council, Sir Sidney Byass, made a short speech, in which she said how glad she was that her son (the new Chairman) was able to follow in his father's footsteps, and how impressed she was by what Toc H stood for. Mrs. Price-Hughes (Area Pilot for L.W.H.) then gave a short but eloquent address on L.W.H. After speeches the majority of those present betook themselves to the sea, or rather first of all to tea. Following on the heels of the first Meeting came a Joint Conference of the Cardiff and Swansea District Committees and of the representatives of other Branches and Groups, not attached to any District. The Hon. John Bruce was in the Chair. A decision had previously

been arrived at, and sanction had been received from the Guard of the Lamp, for the South Wales members of Toc H to give a Lamp of Maintenance for Wales in Memory of the late Sir Sidney Byass, Bart, first Chairman of Toc H in South Wales. The question of where the Lamp was to be situated caused a great deal of friendly discussion, and it was eventually agreed that the Lamp should be kept in one of the cathedrals of Wales, for a period of one year, when it would be moved on to one of the other Welsh cathedrals, provided always that there is a Branch or Group adjacent to the cathedral concerned, who will maintain the Lamp; it will, of course, be necessary to obtain the sanction of the Dean and Chapter before the Lamp can be placed in the cathedral. The denominational aspect was always before the conference, there was unanimity about the necessity of avoiding any appearance of the Lamp belonging to the Church in Wales. At the same time it was essential that the Lamp should be kept in a place of worship and it was well known that none of the Free Church chapels would take It was felt, therefore, that the the Lamp. cathedrals were the most fitting restingplaces for the Lamp, for they are a national heritage and open and free of access to anyone. Several other subjects were considered at the conference. Most of the Members of Toc Hand L.W.H. reassembled in the Casino at about 8 o'clock where, after Community singing, the Rally terminated with "Light," home-going prayers and the National Anthem. EBBW VALE are to be congratulated on becoming a Group. NEWPORT (Mon.) held a Guest-night on July 12, at which the speaker was Mr. C. J. Collins, Editor of the South Wales Argus, and the President of the local Rotary Club on the ideals of Rotary.

## Ireland: Northern Section

The BELFAST Newsboy's Camp in June was a great success. The one regret was that only 39 boys could attend; 17 others had subscribed for camp but had obtained tem-

porary employment in the meantime and were afraid of losing their jobs by taking a holiday. A medical student acted as M.O., and a number from Queen's University joined the camp staff.

The newsboys who did not go to camp had an excursion on the Twelfth. About 80 members attended the Somme Supper, including representatives of L.W.H. and of each Group. There was an excellent programme and many speeches. A scheme for driving cripples and of further distribution of magazines, etc., among hospitals is mooted. The KNOCK "Grope" is active, compact and intense. The big item in the ARMAGH programme in June was the annual Cripples' excursion. This year the Group took some forty crippled children and older folk in

borrowed cars to Killowen, a quiet resort on Carlingford Lough (Pictures face p. 311). After picnic lunch those who were able played football and other games; motor-boat rides, paddling and bathing, and a huge tea brought their great day to an end. The great help given by Mr. and Mrs. McBride, and their daughter, Mrs. Rigby, went far to make the event a success. On July 6, sixteen patients with nurses from the County Sanitorium, were taken by motor-'bus to Warrenpoint on the seaside A concert for patients in the Mental Hospital is now being discussed.

# News from Overseas Branches and Groups

#### AUSTRALIA

An impression of the Birthday Festival of Toc H Australia at Perth is given on p. 295. The BRISBANE scribe writes to us: "Joy, with a touch of solemnity! Such have been the feelings of the members of the Brisbane Branch during the last few weeks-Joy because the Group has been promoted to Branch status, and has received a Lamp; the touch of solemnity as the members realised the importance and responsibility attached to the keeping of the Lamp, and the holding of Branch status. Probably the most important day for Brisbane was that on which its Lamp was being first lit in Perth. That morning Brisbaneites assembled in various parts of the City for Communion services, making themselves fit to be granted a Lamp. At night, Toc H and L.W.H. assembled to take part in the Circle of Light. A telegram was received from the Johmaster (Jim Arkell) stating that Brisbane's Lamp was lit on Tuesday night, and asking for special remembrance at the Brisbane meeting, and expressing the hope that Toc H

Brisbane will prove itself worthy of its promotion. A talk on "Immigration" was given by Miss Upton, who appealed to the Branch to assist young women emigrating from England. After the talk, Padre Cue dedicated to the Glory of God, the new room, and a rack presented by a member in memory of a fallen Elder Brother. In a stirring address to the gathering, Padre Brumwell stressed the importance of the day. He explained that the reason he became interested in Toc H was because that organisation answered the question of dying men in the field, "What will happen to my children? Who will teach them the things that are good, pure and worthwhile?" The speaker said that he had always come out of the Upper Room in Talbot House in France a better man; it was in that room that the best fellowship, the fellowship with Christ, was found. At 8.30 "Light" was held and two probationers initiated. Padre Cue then gave a striking address. followed and the L.W.H. provided supper.

#### CANADA

Mark III (C), VANCOUVER, held their annual meeting on June 25 and elected their officers and committee for the year. J. T. Harvey, Warden of the House, is leaving for Prince George, B.C., and Harold Atkin has been chosen to take his place. Mark II (C), TORONTO, have also lost their Warden, Jim

Barnacle, who returns to Leicester, and a large gathering assembled on June 5 to say Godspeed to him. Padre Broughall made him a presentation on behalf of the Branch, which will miss him greatly. Harold Shannon takes his place. The Branch have recently added two new jobs to its list, the systematic visiting of

the Toronto General Hospital and the teaching of English to Russian and Lithuanian immigrants. The latter job is something of a new departure and offers interesting possibilities. On account of the holiday season and the resultant difficulty in procuring speakers, Toronto are discontinuing the weekly talks for the next two months, but will hold the regular Tuesday night meetings in the usual way.

A member who has recently left Mark II, London, writes enthusiastically to the Editor of his welcome by the Toc H family in HALIFAX, N.S., and MONTREAL. He has now left "for the bush beyond Cobalt, in the mining district of Northern Ontario," where, during his next twelve months engineering job, he will "ever be watchful, hoping to run up against some lone member."

#### SOUTH AFRICA

Bechuanaland have their first fully fledged Group at VRYBURG. On January 26 the Kimberley Secretary paid a flying visit to the old capital of Stellaland to complete the work begun by "Gaika" (Padre W. H. Kinsey) in September last. The blokeage at Vryburg had done great things since the start in October, and the meeting for the initiation of the first five was an inspiration in itself. Four members motored in 26 miles to be present. They have all come out to South Africa under the 1820 Settlers Memorial Scheme, and two had been attending the fortnightly meetings regularly in spite of the distance. The Mayor, who is also chairman of the Group, and Secretary of the local Branch of the 1820 Settlers, postponed his journey to Capetown till the next day. In its short period of existence Vryburg had carried out the following jobs: Distributed nine Christmas hampers (such a thing had never been done in the town before), repaired the lighting plant of the local hospital, placed two youths in employment, thereby taking a great burden off the mother's shoulders, helped with the Scout Troop, started collecting tinfoil for charity, hospital visiting. Mention during the meeting of the unique job at Melton Mowbray, where, in the absence of a night porter, Toc H provides a team to carry the body of a patient who has died, from the ward to the mortuary, elicited the information that a similar job was waiting at the Vryburg Hospital, while there are various other good jobs in prospect. A clever craftsman who was present volunteered to make a Rushlight for the new Group, and it is possible that later on he may be able to do the same for other new groups, thus saving considerable initial expense.

At the same time Reid (late of Port Elizabeth and Buluwayo) succeeded in getting a Group going in MAFEKING. First jobs there included establishing a rest room for teachers. hospital visiting, and providing literature for gangers along the railway to Buluwayo. WINDSORTON suffered a heavy blow in the transfer elsewhere of its very live secretary, Van Vreeden, and early in March KIMBER-LEY had a similar big loss in the departure of its Pilot, J. M. Laurence, for Windhoek (West Africa Protectorate), but the dreamers already visualise the first mixed German-British Group in that vast territory. The two PIETERMARITZBURG Branches have had a busy time raising £1,000 to establish a muchneeded Lads' Hostel, to which the Natal Provincial Government has promised a grant. Pietermaritzburg congratulates itself on its Padres: Padre Weavers (Wesleyan) is Padre of the City Branch, of which Padre Lamplough (C. of E.) is also a member, and now Padre Skelton, late of Isipingo Group, has come to be a vicar in the town and has received a warm welcome. CAPETOWN CENTRAL reports on the visit of Ronnie Grant, the details of which have already appeared in these pages in Ronnie's own words. An old lady, known to the Branch by the fragrant name of "Rosemary," feeling that she was drawing near her end, recently gave instructions that an antique chest-her most prized possession-should be handed to Toc Hafter her death, with the inscription, "In loving memory of the men who died for us during the War" engraved on a plate affixed to it. This has been done, although she did not live long enough to see the plate made. The chest will be treasured.

#### RHODESIA

From BEIRA (Portuguese East Africa) comes news of a debate, a Guest-night, a a business meeting, and a King's Birthday dance to help St. Dunstan's. Padre Gordon having been transferred from Rhodesia to the Union, the Group offered the position to Padre Lawrence of UMTALI, who was visiting the town, and he accepted. The Guest-night brought another farewell—to Carlin, Editor of the Beira News, a very good friend of Toc H, and another welcome—to Padre Scott-Ram (once of Mark I (C), Winnipeg, and also of Mark I, London) who was visiting Beira in connection with the work of the South African Railway Mission. The Group was interested to learn that the work in which he is now engaged was originally started in a very small way by "Uncle Harry" Ellison and his brother

a good many years ago and the news that the Padre's visit to Beira was in the nature of a prospecting tour to ascertain the possibilities of extending it to these parts was enthusiastically received. They were able to be of some assistance in this matter and Padre Scott-Ram's thanks were an ample reward. The St. Dunstan's dance was very much enjoyed and helped the cause. Among the guests was Lieut.-Commander Pereira (the newly arrived Governor of the Territory) and Sir William Hoy with a party. A Beira probationer returned from SALISBURY (Rhodesia) full of the good reception he had met with from Toc H there, and the Beira Johnaster spent a week's holiday in Salisbury in June with a view to planning with members there further extensions of Toc H.

#### EGYPT

The Egypt and Sudan Diocesan Review for June reports that "Toc H. Birthday Festival Services were held in St. Mark's Church on Tuesday, May 14th. The Festival began with a Corporate Communion celebrated in the Batcheller Chapel. The Birthday Festival Service was held in St. Mark's at 6.30 p.m. A special service book had been compiled, including hymns, for the use of those present. The Rev. J. L. Wilson, M.A., Toc H Padre in Egypt, gave an interesting and stirring address that recounted the history and objects of Toc H. The offertory was divided between the Festival expenses and Toc H work in Alexandria.

There was a large attendance of members and friends and the general public. The spirit of Toc H is ungrudging service. In Alexandria, the local group has abundantly proved its usefulness in many ways. There is scarcely any good cause in our city that has not been benefited, in a more or less degree, by its activities. Only lately, at a moment's notice, its members were called upon to furnish witnesses at a wedding of a lonely bride and bridegroom who had just arrived from England, and to give the bride away! Toc H nobly and quickly responded, and thereby furnished another proof of usefulness to the community at large."

#### GERMANY

Germany now figures in the Branch news for the first time. The Secretary of the BERLIN Grope writes: "During the last two months we have had so many letters from England, and one even from Canada, that I could only send a very short answer to each. Would you be so kind as to insert a small (but only a very small) note at the end of the JOURNAL to the effect that we have been deeply touched by these signs of fellowship, and Keith Fraser are to visit the Berlin Grope.

and that we ask them to accept our inadequate answers in the same spirit? We have got letters from members of Exeter, Reading, Bedford, Radlett, Carshalton, Newport (Mon.), Armagh, Cardiff, Grantham, Nottingham, Chesterfield, Barry, Brixton, Felixstowe, Salford, and one letter from Canada (Quebec). Some Groups wrote several letters." In September, Barkis, Gilbert Williams, Sawbones